THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. III. No. 39. NEW-YORK, SATURDAY, DECEMBER 14, 1833. Whole Number, 143.

For the Churchman.

> "For all are friends in heaven; all faithful friends;
> And many friendships in the days of time
> Begun, are lasting here, and growing still:
> So grows ours evermore."—*Pollok.*

As some steep cliff, that holds its place
Against the pressure of the blast,
And mocks the billows heaving fast,
That dash upon its flinty base;
E'en such, my friend, is friendship's power,
It yields not in the trying hour.

As our own spangled banner bright,
When in its starry pride unfurl'd,
That cannot from its throne be hurl'd,
But bides the charge, and sees the flight;
E'en such, my friend, is friendship's glow,
'T is brightest in the time of wo.

As eagle high o'er hill and stream,
That tires not in the burning ray,
But onward wings his rapid way,
And sports him in the noontide gleam;
E'en such, my friend, is friendship's care,
There is no grief it will not bear.

As parent life for offspring gives;
E'en such is friendship's sacred part,
It gives its *all*, it gives its *heart:*
And as the mind, in which it lives;
E'en such, my friend, is friendship's tie,
It strengthens, but it *cannot* die.

Then go, Heaven speed thee on thy way,
And guarding from the chilling blight
Of sin and pain and sorrow's night,
Receive thee to its blissful day;
For still 't is friendship's fondest prayer,
That we may both be welcomed there.

S. D. L.

BIOGRAPHY.

From the Christian Guardian.

MEMOIR OF BISHOP SANDFORD.

We have now traced Dr. Sandford's history from his birth to his appointment as Bishop of the See of Edinburgh. For this important station he had been gradually prepared, not only by diligence in study, and progressive advance in theological attainments, but by one of those afflictive dispensations with which our heavenly Father ofttimes sees fit to exercise his people. His biographer remarks, that in the year 1795, he caught cold through exposure to the rain in thin shoes, and this slight indiscretion induced a severe complaint, which bade defiance to medical skill, occasioned him almost continued suffering, and after harassing him for thirty-five years, at length terminated his life. Under these bodily afflictions, he was, however, favored with abundant consolation, partly from the unusual share of domestic happiness with which his personal trials were counter-balanced, but especially from those enjoyments which arise from intimate communion with our God and Father. Not that his domestic happiness was uninterrupted, for here he sustained some severe and painful bereavements, but he was permitted to enjoy the continued tenderness and sympathy of an affectionate partner, and to witness and rejoice in the prosperity of his children. It used to be his boast, that he had seen his children's children, and peace upon Israel; and it was equally a source of rejoicing, that in the case of the only child, of seven, whom he lost, there had been every thing that could assuage a parent's grief. Of this bereavement it may be proper to speak more fully. Eleanor Sarah, his eldest daughter, had attained her twenty-first year, when she was seized with the illness which terminated her life. Of her early piety, there are some delightful recollections; she had well improved her religious advantages, and was not only amiable and accomplished, but evinced, prior to her removal, an eminent degree of meetness for "the inheritance of the saints in light." Her health was generally delicate, and her last illness, which occurred while absent from home, at first excited no serious alarm; when, however, the extent of the danger appeared manifest, Mrs. Sandford hastened to the scene of suffering, but the Bishop was confined to a sick bed, and thus called in his own person to sympathize with his daughter. The following extracts from a letter to his wife evince the nature of his feelings.

"Perhaps I am now addressing my partner in the heaviest sorrow we ever yet experienced. Fervently and humbly have I commended myself, and all I have to Him who is alone wise and good, and implored his strength and support under a trial which I feel to be approaching. I can hardly believe that I am writing this with any degree of collectedness, for never did a father love his child more intensely than I loved my Ellen. I feel it to be an increase of my trial, that I am unable to come to you; that I am unable to see my child before I lose her on earth. That her humble and pious spirit is in peace I have no doubt; and blessed, blessed be God, that he gave her such grace, that of her eternal happiness through Christ we may not fear.

"And what remaineth but to say, The Lord gave and the Lord has taken away, and blessed be the name of the Lord. This is to sin neither in heart nor in life, and may the God of consolation enable us to say so. It is a hard task for poor, infirm human nature to part with its blessings, but I seek for support under the stroke. What I went through of apprehensions all day and night, I need not say; but prayer is my resource. For your sake, and for that of my children, I will be composed; but I am struck to the earth. Let us pray for one another. God be with you to bless you."

Among the Bishop's papers, after his decease, was found a prayer, dated on the day on which the information of his bereavement reached him. "The hand of God is upon us for correction and instruction. Pardon, gracious and merciful Father, the infirmity of nature which shrinks from the trial. O sanctify this visitation to our eternal good. Enable us at thy bidding to sacrifice the sorrows as well as the joys of this world. Thou gavest, thou hast taken away, blessed be thy holy name. I acknowledge before thee, in humility and self-abasement, that I have never sufficiently considered the uncertainty of human life; that I have received thy blessings without sufficiently remembering from whose hands they came, and my dependence upon thee. Thou hast been pleased, by the removal of my very precious child, to teach me my folly and sin. Thou hast taken away the desire of mine eyes with a stroke. To her, I doubt not, the dispensation is one of mercy. Why, therefore, should I be unwilling to resign her to thy will? Teach me, blessed Lord, submission. I confess my weakness; I implore most earnestly that help, which thou alone canst bestow. I feel this sorrow weigh down my heart; support me, for I am nothing but weakness; support me, that I may resign myself and all my concerns to thee. From the bottom of my heart do I desire to kiss thy rod, and for the remainder of my life in this world, to do nothing but with a view to thy glory, and the forwarding the effects of all thy righteous dispensations toward me. Accept, for our Lord Jesus Christ's sake, O Father of mercies, of the poor offering which I bring unto thee: it is a broken and feeble, but a contrite spirit. I know, O Lord, that it is of very faithfulness that thou hast caused us to be troubled. O give us grace to accept and improve thy chastisement. May it wean us from sin, from vanity, from the world. May this solemn experience of the imbecility of our present condition, rouse us to a right use of the time lent us; that having endeavored to fulfil thy will, we may be ready, when we also are called away, that we may hereafter rejoice, and rejoice with her who is gone before us, for ever and ever, in the presence of God and Jesus Christ our Lord."

In this spirit of humble resignation, he bowed his head to the divine infliction. He cherished the recollection of his daughter, as among the influences which were to draw him nearer to God and heaven; but he never abandoned himself to grief—his language was that of David, I shall go to her, but she shall not return to me; and the melancholy which this stroke occasioned was purely devotional, and only deepened his accustomed piety.

Under another afflictive dispensation we find Bishop Sandford in his private diary thus recording his feelings. "My beloved —— very alarmingly ill. O Father of mercies, and God of of all consolation, permit thy wretched and unworthy creature to look up to thee in this hour of trial. O Lord, have mercy on my beloved. Sanctify this thy visitation to her and to the family. Thy will be done. Thou art the Lord of life and death; only enable me to submit myself to thee, to cast all my care on thee; and sustain me in this hour of difficulty. O speak peace to thy weakened servant, now on the bed of sickness. If thou seest fit, restore her to us in health and comfort. If thou hast ordained otherwise, give me and mine hearts submissive to thy will, through Jesus Christ our Lord. Amen." The following day he records, "My beloved ——, through God's mercy, is much relieved to-day: I had the happiness to hear her voice, which I have not done since Monday. I praise Almighty God for his goodness in restoring her to us, and may his blessing attend her recovery."

A few days after he writes: "Prayed with my beloved —— and read the 12th chapter of Matthew. I am always struck with the exemplification of faith in the case of the man with the withered hand. Had an ordinary physician bid him stretch forth his hand, he would probably have answered that he could not; but when Jesus commanded, he made the attempt, and in the attempt was healed. Our powers are as inefficient and worthless as the man's withered hand; but if in faith we endeavor to make the commanded exertion, the Lord will, for Christ's sake, accept of the testimony, and in the attempt we shall be healed."

While Bishop Sandford was thus sympathizing with the afflicted, he was himself called to suffer under painful dispensations. "My health," he writes, "is more uncertain and distressing than can be told. I beseech, most humbly beseech, the Almighty, through our blessed Lord, to give me a spirit of true pious submission to his holy will. In the midst of my various sufferings and trials, O may faith in him, and in Jesus Christ whom he has sent, support and guide me, and render my unworthy meditations and prayers acceptable in his sight. Have mercy on me, O Lord, according to thy great goodness: after the multitude of thy mercies, do away my offences. May I be enabled to offer up the humble prayer of the Publican from my heart; and for Christ's sake may the application be accepted."

On another occasion he writes: "My health appears fast breaking. May He who alone can dispose the heart, fit me for the world whither I believe myself to be approaching. I feel myself very weak to-day. They tell me that such protracted debility has, in most cases, attended the epidemic with which I have been afflicted. Perhaps this may be so with me, but perhaps likewise it is rather a token of approaching death. I would with all the devotion of my heart and soul resign myself to the will of God. I know that were I to be judged as I deserve, my destiny would be miserable indeed. But give me grace, O Lord, to cast myself on thy mercy in Christ Jesus; give me faith in him, and in his meritorious and ever-blessed atonement; strengthen my faith, my hope, my charity; and prepare me by that power wherewith thou alone disposest and rulest the heart and spirit of man, to rejoice in my deliverance from the sin and sorrow of the world, and make me meet for admission into thy everlasting kingdom, for thy mercies' sake in thy blessed Son, our Lord and Saviour."

The next night he records: "I retire to my chamber this night much better in health than I have been since the disorder first seized me. How are my thanks and praises due to the ever gracious mercy of God. Keep, O keep me mindful of thy goodness, O Lord, and of the uncertainty of life; and as thy goodness restores me to my ordinary health, so may thy grace enable me to employ the respite rightly, and to set my house in order, that I may be ready to depart when it is thy blessed will. Amen."

These painful exercises produced in him, as indeed is common in similar cases, a deep spirit of sympathy toward all who were afflicted. Of his tender regard for others we meet with numerous passages in his diary and correspondence. The limits to which this brief memoir is necessarily confined prevent the insertion of many pleasing extracts which appear in his remains; but of which the following may be regarded as specimens.

"Believe me," says he to one of his correspondents, "I am much indebted to you for this instance of your remembrance and confidence: and I humbly thank God that my ministry was as you tell me, of the slightest advantage to you. The value of one eternal soul is so unspeakably great, that amid many disappointments and mortifications, I consider it a very great blessing if, in any individual, I may be made the instrument of exciting serious thoughts."—"The account which you give me of your state of mind is very satisfactory. You are aware of the approach of your release from this imperfect state;—a peculiar mercy in your circumstances. You have through grace been enabled to bid adieu to the world, and your thoughts are occupied with that world whence sin and sorrow will be for ever excluded. I approach you, dear madam, with reverence and affection, and I trust also with much sympathy. I have been, as you say, almost at the gates of death—would that the feebleness and corruption of my nature permitted me to retain, in all their vividness, the impressions then made on my mind! But much I do retain, and I pray God I may continue to do so. What I felt and now feel on the subject induces me the more readily to comply with your request, and send you my poor thoughts on the interesting topics suggested by your letter.

"*You* know what I mean when I mention the power with which, at such a season, the mind is enabled to look back on past life, and place before itself rapidly, but at the same time distinctly, our manifold transgressions. The recollection of the view I then had of myself will, I hope, never quit me; nor the clear and abiding conviction of my own unworthiness in the sight of God. How often, how earnestly did I repeat those emphatic words of the Confession, There is no health in me. You, my dear friend, have passed through this state, and can tell the comfort arising from the assurance, that it is the weary and heavy laden who are invited to Christ. They who were lost are those whom he came to seek and to save. You turned unto him, 'casting your care on him,' and you felt in the bottom of your heart all the inexpressible mercy of his atonement, and gave thanks to Almighty God for his goodness, of which the sense was in proportion to your former self-abasement. To your mind in such a state, 'rejoicing with trembling,' alive to the assurance of pardon and grace through our ever blessed Redeemer, yet as acutely sensible of your own offences, such doubts are very likely to present themselves as those which you describe."

The pious writer then proceeds to point out the unfounded nature of the apprehensions with which his correspondent was exercised, and in the remainder of this and in a following letter, calls her attention especially to that beautiful chapter, 2 Cor. v.—a passage on which he evidently delighted to dwell; and which he expounds at length in a subsequent letter. After speaking of the Christian's confidence as described in the beginning of that chapter, the Bishop thus proceeds: "Were we, however, to give up the mind to the contemplation of this future state, we might be in danger of forgetting the duties by which we are required to make our calling and election sure; the holy writer, therefore, reminds us, that we are to *labor* that we may be accepted of the Son of Man when he returns to judge the world. He recalls us to the recollection that after death cometh judgment... But having sufficiently alluded to the awful subject, St. Paul turns with evident satisfaction to the consideration of the inestimable benefits by which our holy Redeemer has purchased us unto himself. He describes the principle which animated and supported himself and his fellow-apostles under the peculiar labors and sufferings of their ministry—'The love of Christ constraineth us.' But he does not in this statement limit his doctrine to himself and his ministerial brethren. All mankind are alike concerned in the blessings of Christ's redemption, and the duties thence resulting are obligatory on the redeemed. The love of Christ, who died for all when all were lost, constraineth all equally, and demands the return of complete devotion to his service from all who were dead, and who live through Christ only. If the terrors of the Lord deter from sin, much more should the mercies of God through Christ awaken and excite to the returns of gratitude and obedience, and that with no reflex views of present interest. Greater and nobler objects attract the Christian's heart than any connected with this mortal life. If a man be in Christ, regenerated and renewed by the Holy Spirit, which is given to them that believe, his disposition and purposes are changed and exalted. He is become a new creature, (more exactly, 'a new creation,') the low and confined views by which he was once occupied are no more. He is animated by a spirit not of this world; his heart, according to the beautiful expression of the Psalmist, is 'knit to God.' He lives through the life of God in his soul. Such are the holy fruits of our reconciliation to God by Jesus Christ, of our acceptance in the Beloved. The declaration of heavenly mercy is this, 'that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.' And when the ministers of God's word, as ambassadors for Christ, beseech their brethren to be reconciled to God; when they set before their fellow-creatures the glorious hopes of our religion, and bid them strive for honor, glory, and immortality, after the fashion of this world is passed away; when they comfort themselves and those who hear them with the hopes of present pardon and grace, and of future salvation, they do not rest their exhortation on any frail mortal foundation, but on the firm persuasion that a sufficient sacrifice and atonement hath been offered for us, their confidence is reposed on the promises of Him who never faileth, and who hath ordained the remission of sins, and the justification of those who believe, on the inestimable merits of his eternal Son, whom God hath made to be sin for us, although he knew no sin; in order that we might be made the righteousness of God in him; that is, that we might be completely justified in him, and for his sake aspire to the recompense of justification, the everlasting happiness reserved for those who shall hereafter be admitted to the house not made with hands, eternal in the heavens."

While thus endeavoring in his private correspondence to communicate consolation to others, Bishop Sandford was unwearied in his exertions to preach the Gospel of Christ. Though bodily suffering bent his frame, and imparted to it the feebleness of age, it was never admitted by him at any time as a plea for neglect of duty. Till the last he was engaged in the discharge of functions for which health is generally considered indispensable. When he could no longer endure the fatigue of standing, a support was provided for him in the pulpit; and latterly, when unable to meet the younger members of his flock in public, he assembled them for instruction in his own house.

He preached Christ; and it was as the substitute and the sacrifice, the hope and the pattern of men; as the Saviour in whose merits alone he placed his own reliance, and on whom alone he wished to fix the faith of others. And as he drew with boldness and precision the great outline of the Gospel, so did he fill up with accuracy each peculiar feature; he descended to the minuter points of practical detail, and with the doctrine exhibited the Christian character. He adapted his discourse to the congregation he addressed. It was not so much his office to expose the grosser vices; it was the alienation of the heart which he labored to correct, a spiritual as well as virtuous life which he inculcated; the truth, and love, and holiness of the Gospel, in opposition to the insincerity, selfishness, and vanity of the world. He felt that he addressed an intellectual people; and though he ever merged the scholar and the theologian in the ministry of Christ, he adopted a style and tone which indicated his respect for, as well as his interest in, the congregation. His discourses bore the evidence of previous research; and as he ever deprecated a hasty preparation for the pulpit, so did his own habits afford an edifying example of care in the discharge of the sacred duty. Upon it he consecrated his talents and his acquirements. The elucidation of Scripture was the object to which all his own reading was subservient, and he availed himself of every opportunity of conversing or corresponding about it with others. The holy book lay always on the table before him, and, in his latter years, it was seldom that any one entered his apartment without their attention being drawn to its pages. He spoke of the Christian as engaged in a spiritual conflict, and his hearers knew that such was his own daily exercise, as a wayfaring man in a strange land; and they knew that he looked for his own home and rest above. They knew that all his illustrations of Scripture were drawn from his own experience, that he enforced no sacrifice which he was not himself disposed to make, and suggested no motive of which he had not himself experienced the power. That God was refining him in the furnace, none who looked upon his feeble form could doubt; but they believed it was that he might be a vessel for honor, and that by his own severe sufferings he might be better qualified to speak in season to those who were similarly tried.

How deeply the good Bishop felt the worth of souls, and the importance of the work of the ministry, appears from numerous passages of his diary. The following extracts appear especially worthy of attention.

"The exposition of holy Scripture is one of the most arduous duties of the stewards of the mysteries of God: and in the discharge of it, I beseech of Almighty God to direct me, while I proceed with fear and trembling. I do not know any thing that has distressed me more than the perfect air of ease and indifference in the German theologians, who treat the word of God as they would treat the word of fallible and imperfect man."

"2 Cor. iv. 7. 'That the excellency of the power may be of God, and not of us.' If this text teaches us humility, and inculcates the lowly ascription of all our ministerial success to the holy Author of every good and perfect gift, of whom we are only the frail mortal instruments, at the same time it fills us with comfort for the good which is thus done by our ministry; being thus referable to the highest and holiest, we are confident that it will be, through his blessing, permanent."

"How tremendous must be the pollution and evil of sin, that the Son of God himself became man, to redeem us from its penalty, and to rescue us from its dominion. No other sacrifice could avail for this redemption, no voice but his can obtain gifts for us, that the Lord God might dwell among us. The Son of God prayed that the cup of suffering might be removed from him, but it was not possible. What food for meditation is here! On the other hand, how great is the value of moral goodness in the sight of God, when Jesus Christ came from the glories of heaven, to teach us, and bestow on us the blessed assistance of the Spirit, that we may practise it. I have been perfectly overcome to-day with meditation on St. Mark ix. 43–49, especially the last verse, compared with 2 Cor. v. 10. It appears to me mutually to illustrate, and be illustrated by the words of Christ himself, recorded by the Evangelist. May God Almighty protect and guide me for Christ's sake."

"'Man returneth to his dust, and then all his thoughts perish.' This is to be understood of man as a creature, formed out of the dust of the earth, and of the thoughts which rise no higher, and are employed solely on things of earth: and in this axiom thus explained, there is divine truth every day enforced by awful experience. But the same man is also through Christ an immortal being; there is in his frame a soul which is destined to live in happiness or misery for ever, and the thoughts of the soul, and of all that concerns its better nature, do not perish. The contrast is as instructive as it is awful."

Nor was the Bishop only zealous in preaching; he was equally exemplary in the too much neglected duty of catechizing. Every Sunday after morning service, one of two classes attended him at the communion rails, and received instructions corresponding with their respective ages; with the junior class he employed the time in examination and explanatory remarks upon the catechism; to the senior class he delivered short addresses, and beside interrogating them on religious subjects prescribed written exercises, which he carefully examined at home. He conducted his young people through a regular system of instruction, until they publicly renewed their baptismal engagements, and received from his hands the rite of confirmation. These public addresses prepared the way for more familiar intercourse in private; and those who had been accustomed to Bishop Sandford's exhortations as a catechist, were not slow to seek his counsel in retirement. In many cases his visits were anxiously desired in seasons of affliction, and among those who were exempted from painful trials, many ever hailed his approach as a paternal adviser, a faithful and devoted friend. He thus, under the divine blessing, collected around him an enlightened, devoted, and affectionate flock, from whom he continually received tokens of tender attachment. Not the least conspicuous of these was the erection of the elegant chapel of St. John's, built by voluntary subscription, and consecrated in the year 1818. For twenty years the Bishop had officiated in the chapel erected for him soon after his arrival in Edinburgh, but his congregation felt that it would be disgraceful to allow their place of worship to be among the more homely and unadorned edifices in the northern metropolis; they were well aware that the outcry raised against the decoration of churches not unfrequently arises from a selfish and penurious spirit, and they therefore determined to erect an edifice, expressing in some degree the warmth of their attachment to religion, and which might form, as it does, an additional ornament to the splendid city of Edinburgh.*

But our good Bishop had not labored long in this new chapel before he was called upon to undergo an aggravated attack of his complaint, which brought him very near to the grave. When reduced, however, as to human appearance, almost to the last extremity, he was yet mercifully spared, allowed to resume his labors and permitted to continue as the minister of good to his Church and family, till the year 1829. On Christmas-day of that year, he for the last time administered the Lord's Supper to the congregation over which he had presided for thirty-eight years. On this occasion he saw TWO HUNDRED AND NINETY-FOUR COMMUNICANTS gather around the table, with whom he partook of the tokens of our Redeemer's dying love. On his return from church he was taken very ill, and retired immediately to bed: but on the following Sunday he was enabled to preach, and addressed his congregation from Deut. xxxii. 29: "*O that they were wise, that they understood this, that they would consider their latter end.*" He then remarked to his people: "The voice which now addresses you, may never again be heard in this place." And the intimation was fulfilled. On the first of January he became extremely ill, and suffered the most excruciating pain, yet was able to exclaim in the severest paroxysms, "Mercy, all is mercy—Christ is my salvation! mercy in all his dealings! Thank God it is the body that suffers, not the mind."

During the whole of this painful struggle, he evinced the most tender concern for the feelings of others. On the day preceding his death, although no immediate danger was apprehended, his family remained with him all day, and he seemed deeply affected by their watchful care. "All this kindness," he exclaimed, "is the effect of Christianity. I can never return this debt of gratitude. It flashed across me in the pulpit, that I should never preach within those walls again, but they will get a better minister." He spoke of the forgiveness of sins, as a topic on which he should have wished to expatiate once more; but when it was remarked, as he pursued his train of religious sentiment thus awakened, that his words were very precious, his humility to the last was shown in the immediate reply; "Do not tell me so, they are no more precious than those of another sinner."

During the night, an attack of paralysis ensued, and from other symptoms in the morning, it appeared that the conflict would soon terminate. In the course of the day, Mr. Lane, his son-in-law, offered up the prayer for a person at the moment of departure, when the Bishop said, "Dr. Abercrombie says I am very ill, that I am dying. 'I am the resurrection and the life, saith the Lord, he that believeth in me, though he were dead, yet shall he live, and he that believeth in me shall never die.'" He then added, "O Lord, may my family live in Christian comfort, and in Christian hope. I die in the faith of Jesus Christ, and I am going to heaven." He then gavu an intimation to Mr. Lane to officiate at his funeral, saying, "Charles, you must read the service." Shortly after, he partook of the Lord's Supper, and after uttering some indistinct expressions, exclaimed, "I shall leave earth and rise for Christ's sake." He then turned to his eldest son, and said, "You have been a blessing to me; all have been a blessing; take my blessing." His children knelt before him; he spread forth his hands, and laying them on the head of each, invoked a blessing. His sons were hanging over him, and he again placed his hands upon their heads, and pronounced with deep emotion: "Son, behold thy mother;" he added, looking on his wife with inexpressible tenderness, "*Promise,*" and then, as if fatigued with his exertions, said, "Now I am very weak."

When able again to speak, he reiterated his blessing on his absent children: "Tell them," said he, "that the blessing of a dying father is upon them and their children; I forget none of them; may God Almighty bless them all."

Soon after, addressing his son-in-law, he said, "Charles, bring up your children in the nurture and admonition of the Lord, and they will come to heaven for Christ's sake," and shortly after added, "I die in the faith of Christ, and I pray that my grand-children may be brought up in the same faith in Christ! May you all live in faith and love."

At eleven o'clock at night, without a struggle, he departed this life. His wife and children gathered round him, and as they looked on the expression which the parting soul had left as the impress of its bliss, they felt more than resigned, and retired praising God. Thus died this great and good man, leaving to others an example to follow him as he followed Christ.

REVIEW.

For the Churchman.

Sunday Evenings, or an Easy Introduction to the Reading of the Holy Bible; designed for Sunday Reading, &c. By the Author of "The Infant's First Catechism." Part II. 18mo. New-York, 1833; being Part XIII. of the Boys' and Girls' Library.

In a former notice we expressed our approbation of Part I. of this little work, and we have since read Part II. and some of the other volumes of the same series. We can recommend the volume at the head of this article as cordially as we did the former; though, like that, it contains some defects and inaccuracies. It is not so simple as the former; and the author states, in her preface, that she did not intend it should be, though we think the other was none too simple for the class of readers for whom it was intended. The author has shown that she is capable of writing intelligibly for the youngest class of children; and we wish she had adapted the present volume a little nearer to their capacities, particularly in those places where she has used almost the precise language of Scripture as her own, when it was too difficult to be understood by young children, without much explanation, and that explanation is not given. Notwithstanding this, however, the book is a very interesting and valuable one, and we hope that, with the former, it will be extensively read.

As we wish our readers to procure the book for themselves, we shall leave to them the discovery of its excellencies, and content ourselves with pointing out a few of its defects, in order that their young friends may not imbibe from it any erroneous impressions. The book is not intended to give a complete collection of all the events recorded in the Bible, which will account for the omission of many beautiful and touching narratives.

On p. 16, Shittim is erroneously represented as being near the edge of the river Jordan. The best maps place it eight or ten miles distant from that river. In Joshua iii. 1, it is said that the Israelites "removed from Shittim and came to Jordan," and "lodged there before they passed over." From this it is evident that it was not very "near the water's edge."

---

* The following extract from the Bishop's diary, evinces the foresight which he possessed on certain concessions, which were regarded in a very different light by many eminent individuals at the time; subsequent events, however, have painfully confirmed the correctness of the Bishop's ideas.

"May 2. The Test Act is repealed. The emancipation of the Roman Catholics will follow. The spirit of spurious liberality is predominant, and will have its way. I fear that when it is too late, we shall (that is, those who are alive a few years hence, but not I) hear it said, Who would have thought it? when the wild boar is revelling in the enclosure of the vineyard. Lord Clarendon's history has been written in vain for some men; nevertheless, it is as the wise and good man who wrote it says of it, κτῆμα ἐς ἀεί (*an immortal work*). Nothing sometimes provokes one more than to hear people talk of this or that continental nation, who have made no differences, and admit all sects alike into secular office. Let them do as they choose, such policy will not do for Britain; nor was it by such lax conduct that the State and Church of Britain have become the admiration and envy of the world. But liberality will be her destruction. I mean modern liberality, not Christian charity, whose appearance modern liberality attempts to assume, but it will not do, and then the mask will fall, or be taken off, and then—ἄῤῥητ' ἀῤῥήτων—*unspeakable mischiefs will follow.*"

We doubt the expediency of such an explanation (to children) of Joshua's commanding the sun and moon to stand still, as that on pp. 32, 33.

P. 36. By the names of Lebanon and Anti Lebanon, we are *not* to understand "really but one mountain, or two parts of the same range divided by a valley;" but two distinct ranges of mountains, which run parallel to each other for a very great distance; the Western called Lebanon, and the Eastern, Anti Lebanon.

P. 38. The mountains of Hermon may be called the highest point of *Anti* Lebanon.

P. 40. "In our Saviour's time," the names, Sea of Galilee and Sea of Tiberias, were not less common than Lake of Gennesareth.

The definition of desert, or wilderness, on pp. 42, 43, is an erroneous one. These terms are applied, in the East, to those parts of the country destitute of inhabitants, or where they are at great distances from each other. These names are "given to any *solitude*, whether barren or fertile; and are sometimes applied to extensive pasture lands."

Edward's question on p. 90, implies that he knew Saul was the king of Israel. How could he know it, since all the instruction given him on biblical subjects is contained in these conversations, and no previous mention had been made of Saul by name?

The assertion on p. 118, that the kingdom of Zobah "lay on the borders of Naphtali, beyond Jordan," is inaccurate. The half-tribe of Manasseh was "on the borders of Naphtali, beyond *Jordan*," and Zobah was much farther to the N. E. It was, however, "between the land of Israel and the river Euphrates." The account here given of the extent of the kingdom of Zobah, and the designs of its king, is rather hypothetical; and we doubt the expediency of the introduction of such hypotheses in books for children. Of a similar character are the suppositions about the situation of Ophir, and the name and extent of the Red Sea, pp. 132, 133. There is no evidence, we believe, that the name Red Sea was ever applied to "the great Southern Ocean," though that portion of the Indian Ocean called the Sea of Arabia, was included in this name. Considering that as a part of the great Southern Ocean, it may be correct to say the name Red Sea was applied to *that part of* "the great Southern Ocean which extends between India and Africa, and washes up to the Coast of Arabia and Persia." Too much care cannot be used in giving children *accurate* ideas of what is related to them.

The assertion on p. 145, that the temple was built upon "that very mountain where the faithful Abram offered up his only son,"—and a similar one in Part I. which we omitted to notice in the review of that part, p. 50, that our Saviour died "on that very mountain where Abram built his altar, and offered up his son,"—a similar one on p. 51, and also the remark about Calvary, are, to say the least, too positive. It is by no means so certain as the author seems to suppose, that Abram's offering of Isaac, and our Saviour's of himself, were at the same place. There is nothing in Scripture to warrant such an assertion. In Gen. xxii. 2, it is said, GOD directed Abram to go "into *the land* of Moriah," and offer his son "upon one of the mountains" which should then be pointed out to him. It is generally *supposed* that this mountain was Moriah, on which the Temple was afterward built; but this supposition is grounded on a monkish legend, and the hypothesis that *the land of Moriah* was the region in which Jerusalem was situated; an hypothesis that needs proof.

Abram left Beersheba, where he was then residing, and "went unto the place of which GOD had told him;" but did not arrive within sight of it until the third day, and it was then "afar off." Beersheba was only 50 or 60 miles from Jerusalem, and a day's journey was a little over 33 miles; it could not, therefore, have taken them much more than a day and a half, to go from Beersheba to Jerusalem: but, though they sat out "early in the morning," the place was not *seen* till the third day, and then it was "*afar off*." On Mathews and Leigh's Scripture Atlas, (a very valuable work, by the way,) Abram's altar —Jehovah-Jireh—is placed on the hill Moreh, one of the mountains of Gilboa, about 50 miles N. E. of Jerusalem; and Assheton (very good authority) locates it at the same place, and makes it 56 miles from Jerusalem.

The assertion that Calvary was a part of Mount Moriah, is also founded on an hypothesis which needs proof. There is little foundation for the opinion that Calvary was a mountain or even hill. If it had been, is it not likely that it would have been so mentioned in some one of the passages of Scripture where the place of our Saviour's crucifixion is referred to? But that is never so called in the Bible. St. Matthew says, "When they were come to a place called Golgotha, that is to say, a place of a skull." St. Mark—"The place Golgotha, which is being interpreted, the place of a skull." St. Luke—"The place which is called Calvary," margin—"or the place of a skull." St. John—"A place called the place of a skull, which is called in the Hebrew, Golgotha." But in no place is it called a hill or mount. The place in Jerusalem now pointed out as Calvary, is evidently not the true site of the crucifixion, as has been satisfactorily shown by Dr. Clarke, Dr. Richardson, and other travellers.

P. 185. Zarephath was on the West of Mount Lebanon, and not on the East.

As this work is a republication from a foreign edition, we wish the enterprising publishers had placed it in the hands of some one of their friends capable of the task, for the purpose of having some explanatory notes and additions made to it, which would have much enhanced its value. We wish also that the cuts had been better. The copper-plates are very poor.

But, even as it is, we again cordially recommend it to all our readers. It is worth their perusal.

J. W. I.

COMMUNICATIONS.

For the Churchman.

MR. EDITOR,—In the last number of the Churchman, some remarks under the head of German Theology attracted my attention, and have led me to trouble you with the present communication. From your known disposition, and avowed determination to hold the balances of editorial criticism with an even hand, I am led to believe that you will not refuse it a place in your paper.

With many of the remarks referred to, I have nothing further to do than to express my entire acquiescence in their correctness. With some, however, the case is otherwise. After stating that the "introduction of German theology has every where been productive of mischief, and that those seminaries, in the Congregationalist and Presbyterian denominations, are the purest which have had the least to do with it;" you add in brackets—"Compare, for this result, Cambridge and Andover with Princeton." I presume that Unitarian and other similar errors are meant, when you speak of the "mischief" which has resulted. If I am wrong in this, I plead unavoidable ignorance of your meaning. I do not profess to be very conversant with the history of Unitarianism in Cambridge, and suppose that as you have publicly stated this to have been the "result" of "having had to do with German theology," you must have access to information beyond my reach. I have always entertained the opinion that the lax views of Cambridge divinity were the natural result of the extravagances of ultra-Calvinism, producing, by the natural re-action of the human mind, other extravagances of an opposite character, and that this would have been the "result" if German theology and philology had never been heard of. But this is only opinion founded on observation in other similar cases, and may be wrong: doubtless it cannot stand against historic evidence. I have heard, too, that one of the most distinguished Professors at Cambridge has expressed himself rather slightingly of German views. Certain it is, that he has published to the world his opinion that many of their "theories and arguments" are no better than "impalpable inanity;" (see Professor Norton's Inaugural Discourse, p. 35;) which must be a very thin substance truly. This Cambridge theologian therefore would seem to regard German speculations as rather light affairs. I should not be surprised, then, if Cambridge laxity were to be traced to the cause above stated, after all. This is the fact, I believe, in no small degree, with English Unitarianism, which is not pretended to have originated in German theology.

The writer, for one at least, cannot withhold the expression of his regret that the Churchman has classed Andover with Cambridge. The religious sentiments of the latter school are professedly Unitarian; those of the former professedly Trinitarian. Has this Seminary proved that its professions are not to be relied on? I was present in September at its anniversary, and heard a very able argument advanced by one of the graduating class against the mode of reasoning often urged by Unitarians. The most prominent opponent of Dr. Channing, and defender of Trinitarian views respecting our Lord JESUS CHRIST on scriptural ground, is Mr. Stuart. The best defence in English of the authenticity of the Epistle to the Hebrews, and of the peculiar doctrines of the Gospel which it contains, is from the pen of Mr. Stuart. The well-known advocate of Trinitarian sentiments in opposition to Dr. Ware of Cambridge, is Dr. Woods of Andover. Some of the soundest articles on topics of divinity and philology connected with fundamental truths of the Bible, are contained in the Biblical Repository, edited at Andover. I am aware that on the point of the eternal generation of CHRIST, Mr. Stuart differs from the view generally maintained among us; but Dr. Adam Clarke, if my memory serve me correctly, held the same opinion with him; both, however, maintaining the distinct personality and deity of the SON and of the HOLY SPIRIT. I do not come forward to vindicate all the sentiments and expositions of the Andover school or of any other; but I submit to your serious consideration, whether, on the ordinary principle of giving to each his due, what we know of this school and of Cambridge, justifies us in classing them together. Andover has sent out many a missionary to preach CHRIST to the Heathen; and this is not likely to result from views of theology similar to those maintained at Cambridge.

Why, then, contrast Andover with Princeton? I cannot say whether the latter has had less to do with German theology than the former; but this I know, that one of its Professors spent some time in Germany, and on his return to this country superintended the Biblical Repertory, which originally consisted chiefly of translations from German divines and philologists. Yet I never heard of any "mischief" arising, and I believe no one ever thought of suspecting that gentleman's orthodoxy. The writer would be very far indeed from recommending an indiscriminate use of German authors; but he cannot feel the force of that reasoning which graduates the purity of an institution in proportion as it has had little to do with them.

Whether "New-Haven was spiced with neology before the new school divinity sprung into being" must be left to "the knowing ones" alluded to. Of its former neology, I know nothing; of its present divinity not much. But this I do know to be a fact, that one of the Professors now connected with the theological school in Yale College, and formerly residing, and, I believe, instructing in sacred literature at Andover, has given to the American public one of the best works, if not the very best ever written, against German neology. Any man who has read, with the attention it merits, Dr. Storr's acute and dispassionate examination of Lember's doctrine of accommodation, as applied to the New Testament, in his treatise "On the Historic Sense," translated by Professor Gibbs, will be inclined to ask, whether men who have taken so much pains to disseminate correct principles and orthodox views, ought to be ranked among Cambridge Unitarians. A late number of the Christian Spectator, edited at New-Haven, contains a very bold and severe review of Professor Norton's late book against the doctrine of the Trinity. It is hard to conceive that the man who wrote, or the editor who published it, can have any feelings in common with Cambridge divinity.

These remarks, Mr. Editor, are elicited simply by what I conceive to be duty. At a time when Unitarianism is advancing characteristic claims to most of the intelligence of the age, and in defending its views, comes down from its lofty intellectual height in condescending kindness to remove the veil which conceals the brightness of rational religion from the darkened eye of the Trinitarian, who gropes on in the path of his forefathers; at a time when even this is not to be done without a sort of apology for supposing such a degradation to be necessary; it appears to me that those who have shown themselves decided friends to the great Christian doctrines of the Trinity, of CHRIST's incarnation, of the atonement, of the personality, divinity, and agency of the Spirit in regenerating and sanctifying man, should not be classed with persons who can have little or no religious sympathy in common with them, but rather in the opposite ranks.

I have said, that I do not appear as the advocate of all the views of any man or set of men. Certainly I have not the most remote idea of advocating German neology, which is neither more nor less than infidelity. Men who deny the truth of prophecy and miracles can be regarded in no other light than unbelievers. But must it not strike every serious mind as a fact very remarkable in the history of GOD's providence, that some of these very infidel critics have drawn from the language of the Bible the same results which the orthodox body of Christians have in all ages drawn from it? In other words that the orthodox exposition is proved to be the only true one, by their philological investigations? In German philology, as in all other, "paltry quirks" are no doubt to be met with; I could give some specimens from Comments of Paulus, Gabler and others. But no one knows better than yourself, that some of the German editions of the classic authors contain very profound philological discussions, marked not by quirk or trick of any sort, but by laborious acquisition of facts respecting language, and reasoning founded on them. So is it also in relation to the Bible, and even the learned neologist does find therein by aid of his philology, the truths of the Gospel. Witness the Commentary of Gesenius on the 53d of Isaiah, which contains a dissertation to prove that the doctrine of atonement pervades the Old and New Testaments. For myself I take courage in such facts, as indicative of his overruling care who makes the infidelity as well as "the wrath of man to praise him."

The state of religious views among the learned in Germany, has been and still is deplorable. Nevertheless GOD has not left himself without witnesses, in the country of the immortal Luther. I have already mentioned the name of Storr, in himself a host, whose treatise before mentioned was well characterized by our most venerated patriarch a truly multum in parvo, and whose other treatises, and especially his Commentary on the Hebrews, are equally worthy of attention. It would be easy to add other names, inferior perhaps in philological ability, but no less firm in defending the truth. At present, Germany can boast many writers distinguished for learning and for bringing their acquirements to bear on the genuine doctrines of the Gospel. To one at all conversant with their latest theological literature, the names of Tholuck, Neander, Hahn, Hengstenberg, Havernik and Steiger, must immediately occur as defenders of orthodox views, on the ground of correct interpretation of GOD's word by the aid of philosophy. "Our young students may be assured, that" although it does not require much industry to "become retail venders in Greek particles," yet if they intend to maintain a system of doctrine founded on the holy Scriptures, they must patiently study Greek and Hebrew too, and not altogether neglect even the particles.[*] So have thought the great divines of the English Church ever since the Reformation, the "scriptural worth and conservative influence" of whose writings would be sought for in vain, had they not felt this truth, and written under the operation of it.

As the design of these remarks is to prevent misapprehension, the writer ventures to adopt a signature expressive of a wish and endeavor to form his own opinions on thelogical topics and authors with

December 3. CANDOR.

---

[*] Is "Candor" here true to his signature? We certainly intended to say nothing to discourage the acquisition of minute and accurate philological learning.

For the Churchman.

NOVA ANGLICANA.

HAVING shown how a knowledge of *canon law* may be valuable to a theologian, it may not be amiss to suggest, that there are some subjects, common both to the legal and clerical professions, and that a knowledge of the manner in which they are treated *in one*, may help a student in ascertaining the correct method of treating them in *the other*.

Interpretation *e. g.* is that with which lawyers have much to do: indeed, when we reflect on the accurate and severe investigation required in their profession, it were to be expected that this subject would be very carefully scrutinized and luminously digested by them. Thinking thus, and remembering how often the idea had been impressed upon me, that principles of interpretation, if good for any thing, were as good for one book or subject as another, I determined to examine for myself. I accordingly did examine for myself, and now send you some extracts from my common-place book.

Mr. Justice Story on the Constitution, vol. i. 382, has rules of interpretation for that instrument, worthy the attention of the biblical interpreter.

1. The fundamental rule for all instruments, is that of Blackstone: *construe according to the sense of the terms and the intention of the parties.* The intention of a law, according to Blackstone, is to be gathered from the *words*,—the *context*,—the *subject-matter*,—the *effects* and *consequence*, or the *reason* and *spirit* of it. B. Com. i. 59, &c. Words are to be taken, not so much according to the sense grammatical rules might give them, as according to usage, *i. e.* usus loquendi. If any are dubious, clearer ones in the context, or the drift, can explain. So the subject-matter may help to elucidate. Effect, &c., may be a guide, when the ad literam construction would lead to an absurdity. Finally, the reason and spirit of a law, or the causes which led to its enactment, are often the *best* exponents of the words, and limit their application. What is this, but that about which Mr. Stuart is beginning to make such a noise, as if before unheard of; viz. *logical commentary*, and for his comprehension and use of which Neander has obtained such celebrity?

2. Rutherforth makes interpretation three-fold,—*literal*, *rational*, and *mixed*. In the first, we collect the intention of a party from his words, as they lie. In the second, the words exceed or fall short of the intention, and we must gather it from probable or rational conjectures. In the third, the words when rightly understood, express the meaning; but they are doubtful, and then we have to resort to conjectures to determine in what sense they are used. All this goes to confirm Professor Hahn's definition of interpretation, (Bib. Repos. i. 124,) that true interpretation is the affixing to any words the sense which he who used them meant to affix to them; be the words in themselves, or grammatically, &c., what they may.

3. For his third rule he refers again to Rutherforth, pp. 385, 386. Interpretation may be strict or large. It is strict when we give words a confined or close sense. It is large when we go beyond the usus loquendi. Strict may include both literal and mixed: large is nearer the rational.

The whole chapter, the judge says, contains a lucid exposition of the *general* principles of interpretation, and deserves attentive perusal. See Rutherforth's Institutes, b. ii. c. 7.

4. In construing the constitution, we are to consider its *scope* and *design*, its *nature* and *objects*, as apparent from it, regarded as a whole, or as in component parts.

Precisely so should we treat the Bible, and he who best knows how to do so will most excel in what is called logical commentary.

Contemporary history and *contemporary interpretation*, the judge says, must be resorted to with much qualification and reserve. P. 388. He illustrates the point well; for, after all, this history, &c. would be but the opinions of private individuals at the time. Who can read this argument and not feel that unless the will of GOD had been told us *by inspiration*, we should have been in a lamentable predicament for knowing the real mind of the Almighty? If sensible men, educated men, &c., differed so much about the constitution of the United States, as soon as it was published, how could fishermen, herdsmen, &c., accurately convey to us, if unassisted, the intentions of Heaven in relation to the profoundest and most recondite subjects?

5. Much pains is taken to show, that the constitution of the United States is to receive as favorable a construction as those of the States. The existence and course of the debates, which render such pains necessary, remind one of the manner in which men interpret the laws of Heaven. When they contravene their interests, or imagined interests, they must be interpreted strictly, *i. e.* in the sense of that word in the profession of law, or they must be done quite away. The constitution of the United States would find but few objectors, but for the clashing interests of the States.

6. The constitution is designed to promote the union and happiness of a people for ages,—it ought not, therefore, to be interpreted strictly, like a private instrument. Pp. 404-6.

Much more then are we to give the Bible a wide and liberal signification; and even the *penal parts* of it are not to be slurred over, if its punishments are designed to promote the general good.

7. Where the power is granted in *general* terms, the power is to be construed as co-extensive with those terms, unless the context clearly restrict.

What then shall we say to CHRIST's declaration, "All power is given me in heaven and on earth." Doubtless this was done for the good of man, *i. e.* he spoke as man's best friend: we must, therefore, give his words all latitude. So his declaration, "Heaven and earth shall pass away, but my words," &c.

We are to construe, and not to frame the instrument, says this able jurist, p. 408. A most grand rule, indeed, but alas! how difficult to follow with the Bible. Has that something which seems to tax our reason, or call forth our fears? The Bible must be altered, and not we,—the Bible, and not ourselves, must be "born again."

Dec. 2, 1833.

For the Churchman.

MORALITY OF THE GOSPEL.

THE object which CHRIST had in view in his appearance upon earth, was to effect the salvation of man. As subordinate and conducive to that object, he made atonement for sin, he taught man his duty, and he supplied adequate motives to the performance of it. The necessity of an atonement for sin may be inferred from man's alienation from GOD and rebellion against him:—motives to the performance of duty are also necessary, as from man's depraved nature he will not love and do right for its own sake.

That one great object of CHRIST's mission was the instruction of the human race in their duty is sometimes disputed, but with little reason; for the atonement for sin can avail to him only who reforms: but if he knows not how to reform, it can of course be of no benefit to him: and the same may be said of supplying motives to the performance of duty; these can be of no use so long as that duty is almost or altogether unknown.

That the moral obligations of man were very imperfectly understood, we may easily learn from the actual state of the world before the appearance of CHRIST; (which must have arisen from a deficiency in the knowledge of duty as well as from disinclination to discharge it;) and also from the writings and precepts of the ancient philosophers. For history informs us that both the higher and lower classes of society, with but few exceptions, were addicted to crimes of every sort, and that these crimes were not only excused, but defended and even commended by philosophers. Lewdness, debauchery, cruelty, murder, and suicide were practised and even inculcated. The religious rites of the Heathens were frequently conducted by the basest characters, and in the most disgusting way. By many, if not all, this was considered as necessary to the due performance of religious duties. To the truth of this history bears testimony: and none can doubt it who receives that testimony.

That the moral state of the world is now vastly improved; that the theory as well as the practice of morals among men is far better, is a matter of daily experience. There is indeed much vice, and there are many advocates of it in the world; but both are execrated. We never hear from the lips of those who are looked up to by the world as examples and teachers of morality, any such precepts as disgraced the writings and discourses of the wisest philosophers of old. I do not say that all the precepts of every ancient moralist were incorrect: but their tenor was such as to prove without doubt that their authors were unacquainted with the true distinction between right and wrong. And there was none of them whose lives did not exhibit the imperfections of their opinions. When we read accounts of them in history, we are apt to regard them as inferior in no point to the wisest and best of our own times; but in this we err. Compare the life and sayings of Socrates with those of any sincere Christian, (it makes no difference how uninformed,) and the wisest and best of Heathens appears, as he really was, a child in moral knowledge.

And what has caused this difference? It cannot be merely that Christianity has supplied motives to the performance of duty: for of duty little was known. Nor can it be that by human research further and deeper discoveries have been made; for if with all her labor, philosophy could make so little progress in 4000 years, can it be imagined that she could have accomplished so much in less than half the time? But we know that among the early followers of the Gospel there was as pure a state of morals as there now is among the more enlightened Christians. They not only acted but thought differently from the Heathen around them. This renders impossible the supposition that the change arose from any human cause. We cannot but allow that in the New Testament there must have been a code of laws by which men might direct their conduct, and that this code was wholly a new one; for the lives and doctrines of men, whenever they submitted themselves to it, bore a marked difference to those of others. Nor could these rules have been drawn from others, or merely improvements upon them. The infidel Rousseau himself affirms this, and asks, "Where could JESUS learn among his competitors that pure and sublime morality of which he *only* has given us both precept and example?"

The great distinction between the Christian and other religions is that it enjoins what others despise—meekness, humility, mercy, forbearance, charity. It requires that good be returned for evil—kindness and mercy for unkindness and cruelty. Purity and chastity, as well in thought as in action, are required. Murder and suicide are forbidden us, and every thought and desire of the heart which could produce these or any other crime. In these is the wisdom of the Deity manifest. This is a proof of the truth of our holy religion, which must be highly satisfactory to the mind of every candid inquirer.

I. B. K.

For the Churchman.

MR. EDITOR,—A recent visit among the members of several Episcopal parishes in the country gave me delightful conviction of the high esteem in which our General Theological Seminary is held by the great body of the laity of the Church. Its present success and its cheering prospects seemed to gladden the heart of every individual who had united in his affections the cause of CHRIST and his Church. The subject was reverted to in almost every circle that I met, and always with very evident satisfaction. Many and anxious were the inquiries made of me respecting its condition, the provision which it is enabled to make for the support, accommodation and instruction of students. Though I could not in reply impart to the fullest extent such intelligence as might be desirable, because of the somewhat straitened circumstances of the institution, it yet gratified me, as one of her members, to tell of her supply of professors, of her full and thorough and gratuitous instruction, of her choice library, of her cheap living, and of many minor facilities which she affords for the acquisition of theological knowledge; and of her sixty-six students. I was highly pleased to witness this springing up in the hearts of the members of the Church of that spirit which so truly augurs that a brighter day for our Zion is, through the increased zeal of her sons and daughters, for her and her institutions, to be speedily ushered in.

My residence at the Seminary having convinced me of her powerful claims upon the wishes, the prayers, and the patronage of all who sincerely love the Church, who would have her ranks supplied with well-qualified ministers, with workmen who, educated in all the principles of the Gospel, as the Church has ever received them, in their unity and beauty, need not be ashamed. I could speak with confidence of her eminently great and practical advantages. I insisted that all classes,—merchants, mechanics, farmers, though they could spare us no money, might yet very materially contribute to the relief of the institution. But how can *we* aid you? is there any way in which *I* can serve the Seminary? were questions often asked me by one and another of those with whom I conversed.

I was not then fully prepared to state precisely what I regarded as the most efficient plan for rendering to the Seminary other assistance than that of money; but having since thought much upon the matter, the following method has appeared to me possible and judicious. I submit it to Episcopalians, humbly inviting for it their prayerful consideration.

The internal wants of the Seminary are important and pressing: I would then propose that every individual contribute from his domestic stores toward their supply. There is wanted furniture to furnish the unfurnished rooms, fuel, provision, and indeed every article which is essential in a family. The rooms are for the most part unfurnished; and who has it not in his power to contribute something, some one or more articles, toward furnishing them? Let then one who can furnish a bed or mattress, another who can send a bedstead, another who can spare bedding, and others who can furnish other articles of furniture, interest themselves in this subject, and bestow those articles on the assurance that they may thus materially aid this favorite institution of the Church. Would it not be well for some of our more wealthy congregations to imitate the example already set by two or three of their number in this city, each wholly to furnish some designated room?

Fuel is an article greatly in demand. Any quantity of this which might be forwarded, would really serve an essential purpose.

Provisions also, as I hardly need say, are imperiously required; and who will say that he has not *something* here to give? The contribution of any article under this head would be of immediate utility. Will not one, whom GOD has blessed with the ability, send in a barrel of flour, another a barrel of meat, another a firkin of butter, and another potatoes, and thus help to relieve a first and pressing want?

I cannot doubt that numbers of our people will feel a pleasure in contributing to the Seminary in some one or more of the proposed ways. The appeal is so rational, and the accomplishment so easy, so much in the power of every one who loves the Church and her institutions, that I believe it would be gladly met by numbers, could it go forth, Mr. Editor, with your sanction. F.

P. S. Any articles that may be forwarded on the above suggestions, should they meet with approbation, will be received and faithfully appropriated, if directed to the "Seminary Committee."

December 2, 1833.

For the Churchman.

SHOULD the following short article, embodying the tenor of a sentiment recently delivered by an excellent minister of the Episcopal Church, be deemed, in point of expression, worthy a place in his columns by the Editor of the Churchman, he is at liberty to insert it.

'The highest exercise of piety in which the soul can engage, is that of intercessory prayer; in none other do we feel such an entire dependence upon GOD alone for the blessings sought. In prayer for our individual benefit, especially when spiritual good is the object, there is ever an accompanying conviction that much depends upon our own exertions for the attainment of our desires: but when from the ground of the heart we breathe our earnest petition in behalf of others, we then most deeply realize our own total inefficiency, and rely upon GOD only for the fulfilment of our fervent wishes. Faith in Him operates with vigor, hope animates and cheers the soul, and charity displays itself in its most benign and disinterested exercises. In prayer for ourselves, it is true, faith rests firmly on the Rock of Ages; hope, with cheerful alacrity, lays hold on and appropriates the promises; but, in the prayer of intercession alone is embraced, in all its expansive and God-like benevolence, the greatest of the three—charity. To feel fully the elevated character of this species of devotion, we have only to turn our attention to the career of Him who was the very pattern of all that is lovely and of good report. What was his whole course but one continued act of intercession? Certainly on no occasion did the incomparable loveliness of his spirit beam with more hallowed and heart-cheering lustre than when, in immediate view of his approaching anguish, he uttered his final and memorable prayer for his beloved disciples, and for those, all those, who should from that time believe on his name through their word. And in following him to the grand closing scene, can the human imagination picture to itself such an unparalleled and exalted manifestation of intercessory affection, as that displayed in his extreme agony, when, amid the derision and revilings of his murderers, and racked by the most excruciating torture —not a murmur, not a groan escaped him—but, in accents of love immeasurable, "Father forgive them" stole sweetly o'er Calvary on the last sinking breath of the eve that witnessed the termination of his earthly course? Yes, elevated indeed is this spirit, "bright effluence of bright essence increate," it is the very spirit of CHRIST, and devoid of it the thing is impossible, utterly impossible, that we should ever "be his," or ever become partakers of "that glory which he had with his Father before the world was."'

K.

For the Churchman.

MR. EDITOR,—The following extracts from a letter just received from the Rev. Mr. Robertson, our missionary in Greece, will probably be interesting to your readers, and appear to me worthy of a place in your valuable paper, for their own intrinsic merits' sake. Yours, &c. M. N.

"*Syra, Sept.* 18, 1832.

"Rev. and dear Brother,—Your kind fav[illegible]f Jan. 8th, with an accompanying box of publications of the Protestant Episcopal Press, &c. was duly received, and ought to have been acknowledged before. It found me, however, suffering severely from rheumatism, which so much affected my right arm and hand, as to render it difficult for me to write for a long time. Through divine mercy I have for some time past been perfectly relieved, and have no reason to anticipate a return; and I trust and pray that grace will be given me to exhibit my gratitude by a deeper engagedness in the cause in which I have embarked. It is a good cause, and there is reason to believe that our labors will not be in vain in the LORD. I should be rejoiced to see more ministers of our Church in these regions, diffusing by precept and example, through books and schools, the light of divine truth. Yet I have lost no portion of my sympathy for the situation of multitudes who are perishing for lack of knowledge in my native land, nor for that most desolate foreign field which has such just and strong claims upon the spiritual sensibilities of American Christians,—poor, injured Africa. I rejoice, with thanksgiving to our GOD, that our Society is devising liberal things in regard to both these important and interesting scenes of labor, and pray earnestly that He may soon raise up and send forth duly qualified heralds of the Cross. Are there not many pious young men of our communion who have never yet thought of inquiring whether it be not their duty to become ministers of CHRIST? I cannot but think that there are many, who, if they were duly impressed with the spiritual wants of the world, and even of their own country, would feel constrained to devote themselves to this high and holy calling. When other professions are full to overflowing, can they content themselves to swell their thronged ranks still more, while the Church is crying, "Who will come up to the help of the LORD against the mighty?" Forbid it every sentiment of generous devotion to the best of Masters, every feeling of interest for the salvation of perishing sinners! You perceive that I make little distinction between missionaries and ordinary ministers. Indeed, I see but little necessity, except that as the former are intrusted with much and are far removed from the direct inspection of those who are set over them in the LORD, peculiar caution is requisite in their selection. An exaggerated idea is indeed often entertained of the character, labors and sufferings of foreign missionaries, and there is some danger that we may have some day from among them almost a Protestant Calendar of Saints. Yet in none of these respects do they perhaps differ essentially from multitudes who labor in our native land, and especially in its western portions. Trials here may be of a peculiar nature, but not necessarily, on that account, the more severe. The greatest that I know of is the difficulty in regard to the proper education, intellectual and spiritual, of children; and on this point I confess I feel acutely. * * *

"I have distributed many small books and tracts to families, where I thought they would prove useful, and shall continue to do the same until the few I have left are disposed of, with the exception of copies for my own family. I should be glad of a further supply, and especially of tracts from the Press, or any Episcopal Tract Society. I am now here [at Syra] seeking a house and printing office, with the intention of removing my family and the presses. Experience proves that Athens is not a suitable location, particularly in consequence of its distance from the sea, and confined commerce. Here I shall have very frequent opportunities for almost all the ports of Greece, and the Levant generally."

Mr. R. adds as a postscript: "Six English vessels have been here since my arrival a fortnight since; so that you will perceive that I shall have opportunity for the distribution of tracts, prayer-books, &c. in our own tongue. There will be also many opportunities to distribute French and Italian tracts, &c. Here is a population of more than 20,000 inhabitants. Here vessels are continually arriving from various parts of Europe, which I can supply with bibles and tracts. It is not pleasant to leave the healthy climate, fine scenery, noble antiquities, interesting associations, and good society of Athens, for this barren rock, but I cannot, with a good conscience, prefer pleasure to duty, and in the path of duty alone is peace and content. Be so kind as to state in the Churchman that letters, pamphlets, books, &c. &c. destined for me should be sent henceforth in separate packages from those destined for Mr. Hill, and directed Rev. J. J. Robertson, Syra, care of J. Van Lennek, Esq., Dutch Consul, Smyrna. I should feel it a great obligation if the Churchman could be sent to me."

For the Churchman.

THERE is a language common to the children of GOD which to the children of the world is an unknown tongue. It has been the language of the faithful, between themselves and with their GOD, in all ages and in all lands, first teaching them to cry, Abba, Father. It is the language of Heaven and of GOD, in which the Spirit bears witness with our spirits that we are the children of GOD. It draws a wide mark between the people of GOD and those of the world: more distinct than the difference of speech between nation and nation. The worldling cannot understand or acquire it, though, as the parrot, he may ignorantly imitate it. He may cry, 'LORD open unto me,' and declare 'in thy name I have done many wonderful works;' but the answer is, 'I know you not.' Whereas the very lispings of the babe in CHRIST are heard and answered by his Father in heaven, with all the sweetness of parental love. As it can be understood only by the true children of GOD, and consequently cannot be plausibly imitated by others, it affords to the former a sure and satisfactory proof of the truth of their Scriptures. On whatever page the Christian opens his Bible he perceives this heavenly language, and therefore with firm and holy confidence receives the word which professes to come from GOD. He cannot doubt; it were as unnatural as to doubt the evidence of his senses.—Is there not something akin to this in the literary world? We all know what is meant by the muse's inspiration; it is a certain spirit running through a composition which a kindred mind alone can detect, and which to such a mind establishes its claim to real poetry. The evidence is of such a nature that he cannot doubt. The adversaries of Christianity would consider my argument for the truth of the Scriptures unreasonable, and yet they would have no hesitation in acknowledging that to be real poetry which they may not be able to understand, and certainly would little think of calling others unreasonable who, being able to appreciate it should decide in its favor, though it were upon principles which they could not comprehend.

J. S. B.

THE CHURCHMAN.

SATURDAY, DECEMBER 14, 1833.

BISHOP ONDERDONK'S APPOINTMENTS.

BISHOP ONDERDONK proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday after Christmas, December 29, St. George's Church; Septuagesima Sunday, January 26, St. Philip's Church; First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; First Sunday before Easter 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Fourth Sunday after Easter, 27, Ascension Church.

TO CORRESPONDENTS.

WE were unwilling to divide a narrative of so much interest as the sketch of Bishop Sandford, and to make room for it have been obliged to defer several communications. We must therefore crave the indulgence of "J. A.," "J. M. K." and "A Member of the Committee," whose favors shall appear in our next.

THE SPIRIT OF MISSIONS.—The Missionary spirit is the life of the Church. Words to this effect are often used, but generally with a latent conviction that they are suited rather to the warmth of declamation than to the soberness of truth. Really, however, they are no impassioned expression, but involve a plain matter of fact. They contain a position which, whether philosophically or scripturally considered, is demonstrably true. Christianity is a living faith. It contains within itself a principle of vitality and diffusion. It never has been stationary, and it never can be stationary. And what we affirm is, that this principle of vitality is the Missionary spirit. A man cannot become a Christian without coming under obligation to spread his faith. In other words, if he is a Christian, he must in some sense be a missionary. The Founder of Christianity himself, and all its bright catalogue of illustrious advocates, are instances of this truth. Next to "the CHRIST," there is no more expressive title under which JESUS, in his relations to man, is predicted, described and acknowledged, than as "Shiloh," "the Apostle of our profession," the Missionary, he who is "sent" into the world. Like Messiah or CHRIST, this title comprises every branch of the mediatorial office. And the twelve chosen witnesses have been emphatically termed *apostles* or *missionaries*, they who are *sent* with the message of reconciliation. And to what cause under GOD was the rapid diffusion of the Gospel, on its first promulgation, chiefly owing? To what but the fact that to be a Christian and to be a missionary were felt to be synonymous? They who believed the Gospel the most firmly, understood it the most clearly and loved it the most ardently, *sent it forth* the most effectually. In short the whole history of the progress of Christianity is nothing more than a Missionary Record: and all the triumphs achieved by the energy of Christian benevolence over the vice and ignorance of the world; in fine, all the glory of the Church, all the trophies of the Cross, and all the moral worth of the world, are the fruits and monuments of the Missionary spirit.

Christianity, we say, is a living faith, and its principle of vitality is identical with the Missionary spirit. But faith, whether considered as a system of Christian truth or the spring of Christian conduct, has no life in itself. It is the most sublime manifestation of GOD, and productive of the highest results: but after all, it is but the manifestation of a spirit more sublime; it is merely instrumental, and all its life and power must be ascribed to the HOLY SPIRIT as its creator and director. And so the Missionary spirit in its very name designates the *derived* nature of our faith; constantly reminding us that every agent or means which we employ, every action we put forth, every prayer we breathe, for the diffusion of our faith, must, in order to be efficacious, be *sought* by us and *sent forth* by GOD from the alone fountain of spiritual influence.

In practice we are apt insensibly to forget first principles; and thus it is that great and complicated systems lose, in process of time, their original vigor, and have their operations impeded by a dull and mechanical formality. The best way to escape from such dangers is to keep first principles clearly in view: and the application of this truth to our present subject is to impress our minds with the fact, that *the Missionary spirit is the essence and Missionary effort the test of Christian character.* In the midst of our artificial and conventional arrangements for the spread of the Gospel, this truth will be lost sight of unless it is constantly exhibited. When men are called on to contribute money for the support of a particular agent, or the establishment of a particular station, there are so many intermediate links between the act itself and the principle into which it must ultimately be resolved, that its real nature is neither perceived nor felt. To obviate this let the Christian preacher constantly exhibit the spirit of Missions as pervading the whole economy of grace, and as being an indispensable feature of Christian character: let him unfold and press home the truth, that the Missionary spirit is the life of the Church.

JOURNAL OF THE NEW-YORK CONVENTION.—This document is now distributed throughout the Diocese; and though, like other business documents, rather repulsive in its appearance, it is a valuable record of facts. The address of the Bishop, which has already appeared in our columns, may be presumed to have been generally read. The judicious opinions which it expresses on several important subjects, and the extensive labors which it records, are gratifying proofs of the zeal and abilities which our Diocesan brings to the discharge of his arduous duties, and will have the effect, we cannot doubt, of securing for him, in an increased degree, the affectionate regards and energetic co-operation of his clergy. And next to the discharge of the more general duties of his office, each clergyman can best show this spirit by throwing his influence into the several diocesan societies—and particularly into the Education and Missionary Society, on which we are wholly dependent for supplying the destitute portions of the Diocese with the ministrations of the Church. These Societies are the veins of the Diocese, which may convey to the extremities, and circulate throughout the whole, a healthful moral influence: and it is by working through these channels that we may best strengthen the hands of the Bishop, cement the union of the Diocese, and enlarge its borders.

We are not aware that the address presses any special subject of parochial interest, on the attention of the clergy, except it be that of the new selection of psalms, the general adoption of which it recommends and enforces by very substantial reasons. The new selection is certainly vastly better than the old indiscriminate mass, in which, whatever there is of poetry and devotion, is buried, like the winds in the cave of Æolus, beneath huge piles of ponderous and useless matter, from which, with vain but indignant groans, it seeks to escape:

Illi indignantes magno cum murmure montis
Circum claustra fremunt.

We think the Church deserves a better collection than either; but they who know more than we do of the matter, have determined, it would seem, that a better cannot be had. And as the new selection is in itself really good, and is, at all events, the best we are likely to obtain, all, we think, must agree with the Bishop, that the sooner it is introduced into our Churches, the better.

There is another matter of importance not contained in the address, but introduced in the form of a note on one of the parochial reports, to which the clergy and laity, particularly of the new settlements, will do well to direct their attention. The custom which it discountenances has been very prevalent, and though much may be said in its favor, on the score of temporary expediency, yet the ground which the Bishop has assumed in reference to it will receive the approbation of the judicious. We allude to the following, from page 60 of the Journal:—

"The subscriber, in including the above remark in the portion of this report to be placed on the Journal, agreeably to Canon LI. Sect. 1, of the General Convention, feels it his duty to enter his solemn protest against receiving, for the building of churches, aid from other denominations, on the condition of their having any right whatever to have their proper services celebrated, at any time, in the churches thus erected. Such a condition is an obvious departure from principle, and is almost invariably found to be a source of serious evils. The subscriber can conceive of no circumstances that would justify him in consecrating a church erected on such principles. BENJAMIN T. ONDERDONK."

The parochial reports testify the zeal and success with which the clergy are laboring in various parts of the State, and are such as to suggest many topics of devout thanksgiving to GOD, for the continued manifestation of his Spirit. It would be thought invidious to particularize, and our limits do not allow us to give an outline of the whole, but we hope the reader will be induced to refer to the Journal, and examine the several reports for himself. The following general summary we find prefixed to the Abstract of Parochial Reports:—

Summary of the Parochial and Missionary Reports, &c.

REPORTS from 162 organised parishes, under the care of 129 officiating ministers, (66 Rectors, 7 Assistant Ministers, and 56 Missionaries.)

BAPTISMS, (adults 394, infants 1877, not specified 571,) 2842.

COMMUNICANTS, (added in 88 parishes, 1109,) 10,030.

CONFIRMED, 1101.

ORDAINED, 22 Deacons, and 9 Priests.

MARRIAGES, 1043.

BURIALS, (545 of which in 2 parishes,) 1419.

SUNDAY SCHOOLS reported in 95 parishes; 76 of which report 8461 Scholars.

CANDIDATES FOR ORDERS, 34; 20 of whom are in the General Theological Seminary.

CONGREGATIONS ORGANIZED and admitted to union with the Convention, 10.

CHURCHES CONSECRATED, 20.

WHOLE NUMBER OF CLERGY, (1 Bishop, 148 Presbyters, and 34 Deacons,) 183.

ORGANIZED CONGREGATIONS, 190.

CANONICAL COLLECTIONS AND CONTRIBUTIONS, (Episcopal Fund, $797 88; Missionary and Education Society General Fund, $553 27; Missionary Fund, $3405 67; Education Fund, $1274 59; Diocesan Fund, $744 29; General Theological Seminary, $1849 26,) $8584 96.

AMALGAMATION.—Our readers will remember that a short time since we inserted in our paper an article from the Christian Advocate and Journal, on the subject of the sectarian and general, or, as they are improperly termed national societies, and that, at the same time, we took occasion to say in reference to the said article, that the Methodists claimed rather more credit than they deserved, and did injustice to the Protestant Episcopal Church in representing her as among the number of those who renounced the doctrine of amalgamation after the example of the Methodists. The passage to which we particularly referred is that in which the writer, speaking of the Methodist Church, says:

"In the meantime her wisdom began to be manifest to other churches, and her policy to be adopted in reference to benevolent societies. In the action of the national religious societies it appeared clearly, that all distinctive limits and doctrines were falling down, and being obliterated. Confusion was introduced, which, as it always must, produced changes in doctrine. Hence, several of the principal Churches engaged in the national societies were rent, and are still rending, asunder in their theological views. There can be no doubt but that the national societies have contributed mainly to this state of things. It is useless to attempt to conceal this fact. We do not say that they designed to produce this effect; but it necessarily follows from their constitution and action. The Methodist Episcopal Church saw this from the beginning and wisely took care of her own interests, and saved herself from schism in her body or faith. For some time past other Churches have been adopting the same policy, and have instituted their own Sunday School, Tract, and Missionary societies. The Protestant Episcopal, the Baptist, the Reformed Dutch, the Quakers, &c., have actually organized their own societies; and it seems that the Presbyterian Church proper is about to follow the same example."

This article, together with the remarks of the Churchman thereupon, was copied entire in the Vermont Chronicle. [By the by, the skirmishing of these doughty journalists on the use of the word *amalgamation* might have been avoided, had the Chronicle copied the article directly from the Advocate, or credited it thereto through the medium of the Churchman: the word having been put at the head of the article by our printer very innocently and merely for the look's sake.] The Editor of the Chronicle devoted about a column and a half to the Churchman, the Advocate and 'sectarians' in general; all of which we read at the time with great patience, but all of which we have now forgotten, save the brilliant coruscation of wit in which the Chronicle referred to the works of the Protestant Episcopal Press as "the High Church *lumber* from *Lumber*-street!" To this article of the Chronicle the Christian Advocate replies, and in so doing drops incidentally the following remark:

"By the way, we award, as we always have done, to the Episcopalians the priority in the defence of Church or denominational religious societies, in opposition to the plan of national religious societies. We are informed that Bishop Hobart was the first to make a stand. Had other able men and excellent papers, upon the conviction of this being the better course, defended it with constancy, firmness, and discretion, the general Church of GOD in this country would have been in a much better state."

Now our object in calling attention to the subject at present is to say that if the Editors of the Advocate intended this paragraph as a reparation of the injustice of which we complained, we reject it in behalf of Bishop Hobart and his Church. In their former article the Protestant Episcopal Church was mentioned by name as one of the denominations that followed the Methodists; and they must retract or explain away that assertion before they can repair the injustice of which we have spoken, or before they can say with truth, "We award, *as we always have done*, to Episcopalians the priority," &c. Before they owed an explanation merely to us, but now they owe one also to themselves, for their two expressions, as they now stand, serve to stultify one another. And in what they have said of Bishop Hobart, they have only made bad worse: "*We are informed*," imparting a cold and doubtful air to an assertion which they ought to be able to make with confidence, and which, with proper ingenuousness of feeling, they would be willing to make with admiration. All the world knows, that knows any thing of the subject, that Bishop Hobart stood forth single-handed, and in the face of universal opposition; and they who admit that he was right in the premises and themselves wrong, would be reluctant, we should think, to withhold the tribute of praise justly due to the moral courage and clear-sightedness of his conduct.

We are informed that the Christian Advocate and Journal numbers its subscribers at between thirty and forty thousand; and when it is further considered that its statements, on subjects like this, are copied into other papers of extensive circulation, our readers will admit that we do not attach more importance to the present affair than it deserves.

BIBLE AND COMMON PRAYER-BOOK SOCIETY.—The following extract from the Report of the Bible and Common Prayer-book Society, intended to be inserted in the review of the Societies' reports contained in our last, was accidentally omitted. The enterprise which it records is highly creditable to the zeal and intelligence of those who originated it, and procured for them at the time, as we remember, favorable expressions of opinion from the journals of other denominations as well as our own. Happily, as appears from the subjoined extract, the approbation expressed was not confined to words: money enough was contributed to purchase the plates, and thus afford an animating encouragement to those who would be forward in well-doing. An edition from the new plates is now working off, and is so far advanced that the Old Testament is completed and the New Testament commenced. The work is understood to be under the supervision of Rev. Mr. Whittingham, whose talents and accurate learning will give it a claim to the confidence of the community. The plates are of the duodecimo size, and when the edition is finished, copies, for gratuitous distribution, can be furnished at fifty cents apiece.

All who have interested themselves in this work, whether by pecuniary donations or other assistance, have the satisfaction of reflecting that they have been instrumental in securing to the Word of GOD a cheaper and consequently more extensive circulation, and in a more accurate form than it before had. But Christian benevolence should never be suffered to stagnate: it is the running stream that spreads delight and profit; and the best use that can be made of reflection on the past is to make it a stimulant for the future. The Society have done well in giving the public a good duodecimo edition of the Bible—cannot they go further and give us a similar edition of the octavo form? If they should attempt it, would not Episcopalians second the effort?

"In addition, however, to these motives, which every annual report might urge, we present on this occasion a *new claim* to your support. It consists in an effort under the direction of our Board, to divest the Bible of those verbal inaccuracies, which in the progress of centuries have inadvertently crept into it, and to bring it back to the original form given it by the translators. That an effort of this kind was demanded, is clear from the fact that the subject has long agitated, and has since been acted on by, the Christian public in England. This Society, however, has taken the earliest step in the matter; and to ensure success has spared no pains. A large number of editions, by the efficient and gratuitous aid of two of our clerical friends, has been consulted. Proofs have been read with singular care, and every means adopted to furnish Protestants with an accurate edition of that English translation of the Scriptures, which they have unitedly agreed to consider as a proper substitute of the Word of GOD in the original tongue. To enable us to prosecute our design, and to furnish not only an accurate, but also an unusually *cheap* edition of the Bible, the Members of the Church generally (we acknowledge the fact with most sincere gratitude, as affording the pledge of better days to our Society) have promptly contributed nearly $1500 to purchase for this purpose a set of stereotype plates. So that in its future operations this Society will commend itself to all who desire the prosperity of CHRIST's kingdom, not only by the numerous and pressing wants it would relieve, but also by its eminent care in providing the *true bread of life*, and in a manner the least open to objection, because the most entirely in accordance with the institutions of the Gospel, and the best adapted to the circumstances of spiritual necessity."

THE MISSIONARY RECORD.—We have received the December number of this Journal, and have been especially pleased with two of its articles. The first is the letter of the Rev. Mr. Batchelder, of Illinois, which contains matter of much interest in relation to the Church in the West, and which we should certainly lay before our readers did we not suppose that they had seen it in the Record. The other is the letter of the Corresponding Secretary of the Missionary Association of the General Seminary: which breathes a spirit of holy and enlightened devotion to the Missionary cause. It is cheering to see an Association which comprises all the students of the Seminary, and is "encouraged by the express approbation of the Faculty," animated by such a spirit and directing its efforts to such an object, "forming themselves into one great party, against one only enemy, and that the enemy of all missions."

The extract from the Record which we give below, though it contains no new intelligence, affords matter of painful reflection. Something ought to be done, and promptly done, for the relief of this Society—otherwise it must soon suspend its operations, an event which would make us blush for the name of Churchmen.

"In the preceding number of the Record, we performed the painful duty of acquainting our readers with the inability of the Executive Committee to meet the demands upon them on account of the Green Bay Mission. We now feel called upon to communicate the same disagreeable intelligence with regard to all the other domestic undertakings of the Society. At the present date, *every fund appertaining to this department of its operations is entirely exhausted!*

Under these circumstances, what is to be done? Are the Executive Committee to become *personally answerable* for the debts of the Institution, and bind themselves to subtract from their own private resources the amount which may be necessary to preserve its credit and save it from ruin? This *is a measure* which in former days *they have been necessitated to adopt*, and to which, however unpleasant and inconvenient to themselves, we apprehend they must again be subjected.

But shall a state of things, so discreditable to our Church, be contemplated with cold indifference by her members? Will they leave those on whom has been devolved the management of the General Missionary Society, to bear alone and unsustained the weight of its responsibilities and cares? Or will our brethren, *clergy and laity*, at once awaken to a sense of their duty in this matter, and unitedly exert themselves to relieve the Institution from existing embarrassments, and to extend its sphere of usefulness and action?

In conclusion, we earnestly invite the attention of those concerned, to the annexed extract from the minutes of a late meeting of the Executive Committee:

'*Resolved*, That the clergy of our Church be requested immediately to lay before their congregations the urgent need in which the Society stands of prompt succor, and to adopt such measures as may appear to them expedient to meet its exigencies.'

At the time the above was adopted, resolutions were also passed, calling for an address to the members of the Church generally, in reference to the wants of the Society, and requesting the clerical members of the Executive Committee, after preaching on the subject before their respective congregations, to make a similar effort in behalf of the Society in other cities."

AMERICAN BIBLE SOCIETY.—The Christian Advocate and Journal, in noticing the contents of the Methodist Magazine and Quarterly Review for October, says:

"The article on the American Bible Society, though very short, will raise the question of the economy of its plan, as the editor says, 'It will be perceived that each copy of these Scriptures, including Bibles and Testaments, has cost the community nearly *one dollar*.' The result is proved thus:—

Number of Bibles and Testaments issued during the last year, 91,168. Amount expended, $86,362 25.

According to this calculation this certainly is an expensive concern to the community."

We should like to see the article: if it can be fairly shown that denominational Societies can furnish the Bible more cheaply than the American Bible Society, the public will be in possession of a most important fact; a fact which effectually demolishes the only substantial argument which is ever advanced for the General Union, and that is the greater efficiency which it secures. If the fact be thus, it certainly deserves more than the passing notice bestowed on it in the Advocate.

GRATUITOUS EDUCATION.—The facilities which Episcopalians of this city can afford for the gratuitous education of the young ought to be generally known. The Public School, an Episcopal institution, comprises an infant school and a day school for more advanced scholars, with an English and classical department. Provision is made for the instruction of about 100 scholars at Geneva College, and of many others at Washington and Columbia Colleges. Means may also be had not only for the instruction, but for the gratuitous support, of such young men as desire to prosecute a course of theological study. Thus provision is made for taking an infant, conducting him through all the intermediate grades of education, from the Infant School to the Theological Seminary, and qualifying him for the ministry. An immense responsibility is thus devolved on the proper agents for turning these advantages to the best account for the Church. It is both their right and their duty to interest themselves in the concerns of the several schools or colleges in which they have scholars, and advocate all reasonable measures for their improvement. Great pains too should be taken to search out and encourage deserving and promising youth. It would seem that *such* youth, wherever they could be found, would be taken by the hand. Surely the Church has need of their services.

For the information of such as may desire to solicit these advantages, either for themselves or others, (and there must be many such,) we should like to be enabled to furnish the names of the Societies with whom this patronage is vested, and the steps to be taken, and the persons to be applied to in order to obtain it. Cannot some of the officers or agents furnish us with these particulars?

THE UNFRUITFUL FIG TREE is the title of Tract No. 68, just published by the Protestant Episcopal Tract Society. It is short, containing but four pages, and appropriate for distribution at New-Year.

FAIR FOR THE GREEK MISSION.—The friend to whom we are indebted for the extract of a letter from an officer in the Navy, respecting the Greek Mission, which will be found under the Intelligence head, favors us in addition with the following notice:

By accounts from the missionaries, there were 417 scholars in the schools on the 4th of July, and after a vacation they occupied a new building, completed while it lasted, in which more than 300 had re-entered, and the number was constantly increasing. The last accounts from the Missionaries are of the 15th of September last.

On behalf of a number of ladies who have for some time past been preparing work for a fair, for the benefit of the Mission schools at Athens, under charge of the Missionaries of the Church, we are requested to give notice, that it will take place on the 20th instant at the City Hotel. Whoever may be desirous to contribute articles for this very meritorious object, are requested to send them either to No. 180 Grand, or 62 Walker Street. A number of very pleasing specimens of the improvement of the female scholars in writing and work suitable to their sex will be exhibited at the fair; among them is a very beautiful map of Palestine in needlework, and a present of six bead chains, also made by some of the scholars during their leisure hours, sent from Athens to be disposed of in this city, and the proceeds disposed of as a present from the *far east* toward supplying the wants of the Church in the far west.

Vestry Room, St. John's, 8th Oct., 1833.

AT a Meeting of the pew-holders of St. John's Church, holden in the Vestry Room at 12 o'clock this day, the following resolutions were passed:

It was proposed by Mr. W. Thomas, and seconded by Mr. Trimingham—"That this Meeting acknowledge with deep gratitude to GOD, the cheering increase which is observable in the number of those by whom the services of the Protestant Episcopal Church are now valued in this town, over those who professed her faith when they first became connected with this Church."

Proposed by Mr. Thomas Williams, and seconded by Mr. Jordan—"That this meeting acknowledge, with a deep feeling of responsibility, the duty which is incumbent on those who are themselves blessed with the enjoyment of religious privileges, to endeavor to make provision for their brethren in the faith who may be destitute of the same."

Proposed by Mr. Mudge, and seconded by Mr. H. Thomas—"That, since the present Church in this town is admitted to be too small to contain all who desire to unite in her worship, and it would be inexpedient, even if practicable, to make sufficient alteration in the dimensions and plan of the present building to render it capable of containing all who would attend it, a committee be appointed to receive plans, and to solicit subscriptions, for the erection of a small Chapel of Ease within this parish for the accommodation principally of the poor, and, next to them, of those who have not seats within the present Church."

After the last resolution was read, the following amendment was proposed by Mr. T. Bennett, and seconded by Mr. Monier Hutchings, and carried by the meeting—"That the Church Wardens, together with Messrs. Henry Thomas, Thomas Williams, and W. J. Hervey, be appointed a committee to ascertain the practicability of enlarging the present Church, and to obtain an estimate of the probable expense attending its enlargement."

St. John's (Newfoundland) Times.

INTELLIGENCE.

ORDINATION.—In St. James' Church, Piqua, on Sunday, the 10th ult., the Rev. Alvah Guion was admitted to the Order of Priests by the Bishop of this Diocese. The candidate was presented by the Rev. Wm. Preston. —*Gambier Obs.*

On the 11th of November, 1833, a Church was organized at Singsing, in the town of Mount Pleasant, Westchester county, under the name and style of St. Paul's Church of Singsing, according to law and the rules and regulations of the Protestant Episcopal Church of this State and Diocese: and the following persons were elected Church Wardens and Vestrymen of said Church, viz.

C. Bacon and Geo. W. Cartwright, Church Wardens.

Robert Wiltsey, Jacob C. Arthur, Peter R. Maison, Joseph Hunt, Wm. Dargue, John Strang, John Barlow, and James Smith, Vestrymen.

At which election the Rev. Mr. Crosby, of Yonkers, was chosen President, and John Sing, Secretary.

Extract of a Letter from an Officer of the U. S. Frigate United States, near Athens, Sept. 14, 1833.

* * * "Until very lately I never anticipated the privilege of viewing the temples and other antiquities of Athens. I have examined them with great interest; to say otherwise would betray a great want of classic taste; yet amid all the wonders of the place, calling forth constantly the admiration of travellers, decidedly the greatest is the sublime moral spectacle exhibited in the schools created by the unparalleled efforts of some members of ——'s family, (under the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.) The Parthenon itself must disappear, though ages be required to effect this, but the benefits resulting from these exertions will be commensurate not with time only, they will be eternal. To me, who know how tenderly his daughter was reared, her desertion of her country, parents, kindred, and all the comforts of home, to devote herself to so (apparently) hopeless a task, in the midst of men rendered savage by cruelty and oppression, reeking with the blood of their enemy, surrounded by the ruins of a city offering but one house to shelter her, is truly matter of surprise. * * * When I behold the work which has been accomplished, by perseverance and with much trial, I am led to think it unexampled. * * * In my opinion the visit of this ship must prove advantageous to the cause of Missions, which I am sorry to say has been heretofore unpopular in the navy. Every one with whom I have conversed since my return to the ship expresses a change of sentiment since visiting the schools, in which all appear to take great interest. One of our midshipmen, a nephew of a distinguished statesman, told me last evening that his prejudices had been very strong, but that a thorough change had been produced after visiting the schools. The amount of good which has been and will be done by this establishment is incalculable."

Domestic and Foreign Missionary Society.—We have been much gratified by the perusal of the following letter from a clergyman to the Treasurer of the Society, and avail ourselves gladly of the permission to publish it in our columns. We have no doubt that the intelligence it communicates will be gratifying to our readers, and will stimulate others according to their ability to do likewise:—

"I yesterday preached a sermon to the congregation of —— Church, and made a collection for the Domestic and Foreign Society—$170 were contributed. This, with what we had collected before by private solicitation, will enable us to send you in a few days, for our annual subscription, $600."

We recommend to the attention of our readers, and especially our clerical brethren, the suggestions of our correspondent H. They are important, not only in reference to missions, but to every branch of benevolent effort. —*Episcopal Recorder.*

Green Bay Mission.—We have had the pleasure to receive the following letter, enclosing $10, which has been disposed of according to the wish of the donor. We have no doubt that this is not a solitary instance in which a zeal in behalf of our missionary objects has been excited by the recent statements made in reference to them:—

Virginia, Nov. 1833.

Rev. and dear Sir,—Please to accept the small sum enclosed, for the benefit of the Green Bay Mission.—With feelings of sorrow and shame have we learned its embarrassed circumstances. Are there not in these United States, seven hundred Episcopalians willing to make the immediate sacrifice necessary to enable them to contribute each ten dollars, that this, we believe, only mission established by the Episcopal Church specially for the benefit of the Indians, may not be abandoned? The LORD incline our hearts to keep the laws of supreme love for GOD, and of love to our neighbors like to that for ourselves.

Respectfully, to the Editor of the Episcopal Recorder, from a friend to the GREEN BAY MISSION.

Ibid.

The Rev. Samuel Fuller, Rector of St. Michael's Church, Litchfield, Conn., has been appointed an Agent of the Society, with a view to the enlargement of the subscribers to the Missionary Record, the increase of auxiliary associations on the plan recommended by the Executive Committee in 1829, the extension of the list of patrons, life members, and members by the payment of $3 annually, and the promotion in every other practicable manner of the interests of the Institution.

The Rev. R. V. Rogers, and the Rev. Daniel H. Deacon, have been appointed Missionaries of the Society—the former to Circleville, Ohio, and the latter to Henderson, Kentucky.—*Miss. Record.*

At the last meeting of the "Society for Educating Young Men for the Ministry of the Protestant Episcopal Church," held in Alexandria, D. C., the Rev. Charles Mann was appointed Secretary and General Agent of the Society. We perceive from the acknowledgment of receipts which we publish to-day that he has accepted the appointment. Mr. Mann was at the same time appointed by the Trustees of the Theological Seminary of the Diocese of Virginia, Professor of Pastoral Theology in that institution.—*Episcopal Recorder.*

Kenyon College.—The annual term of study in this Institution commenced on the first Monday of November. There is a considerable increase of numbers in the College classes, while the preparatory department remains about the same. The whole number now connected with the Institution is *one hundred and fifty-six.* Of these, forty are professors of religion, most of them connected with the Episcopal Church, and intending to enter her ministry.

At no previous period have the prospects of this Institution been so flattering as at present, and never before has such an amount of talent and piety been found among its pupils. We trust that the prayers of its pious friends and benefactors will never cease to be heard in its behalf, that it may continue to enjoy the favor of GOD, and be blessed as the instrument of qualifying many for extended usefulness in his service.—*Gambier Obs.*

SUMMARY.

Practical Christianity.—During the siege of Barcelona by the Spaniards and English, in the war of the succession, in 1705, an affecting incident occurred, which is thus related by Captain Carleton in his memoirs. "I remember I saw an old officer having his only son with him, (a fine man about twenty years of age,) going into the tent to dine. While they were at dinner a shot from the Bastion of St. Antonio took off the head of the son. The father immediately rose up, first looking down upon his headless child, and then lifting up his eyes to heaven, while the tears ran down his cheeks, only said, *Thy will be done.* It was a sad spectacle, and truly it affects me even now while I am writing."—*People's Magazine.*

Mr. Editor,—I have often thought of inquiring, through the medium of your useful paper, how far it is consistent with Christian character to be *habitually* late in entering church on the Sabbath? A SUBSCRIBER.

We do not suppose the question needs any answer, except it be in the case of physicians; and they, we doubt not, are disposed to give as little occasion as may be for such inquiries.—*Boston Recorder.*

Mortuary Houses.—In several cities and towns in Germany and Prussia there are institutions, or offices of inspection, where persons, thought to be dead, are deposited for a week, to ascertain the decomposition of the body, and consequently the impossibility of a revival. The Mortuary House, however, is no uncomfortable residence. Warmed by stoves, the apartment is always kept in a moderate state of temperature; the windows, hung with curtains, diffuse a gloomy light; but the door, which is shining with wax, would grace the scene of a wedding ball. There are about twelve beds, placed in a row, as in a dormitory in a boarding school. Near the room, as the Morgue in Paris, a person is constantly watching to see whether there be any signs of life among the bodies deposited there. He is surrounded with every thing necessary to assist in recalling animation. Precaution has been carried so far as to tie a bell string to the right foot of every corpse—by which means the guardian, even when in bed, is instantly apprised of the least movement of any one reviving. Houses of this kind have existed for the last forty years in the states of Germanic Confederation.

Roman Catholics in England.—The Laity's Directory for 1833 contains a list of above four hundred Roman Catholic chapels in England, several of which have two, and some three or more priests; seven colleges, and about fifty boarding schools, &c. The Roman Catholic population cannot be estimated by the number of chapels, for some have several congregations on the same day, the mass being repeated sometimes as often as four times, the congregations being different at each.—*S. S. Journal.*

NOTICE.

A FAIR will be held at Allyn's Hall, in Hartford, on Tuesday, the 17th of December, for the benefit of the Church Scholarship Society.

Hartford, Ct., Nov. 25, 1833.

Calendar.

December 15.—3d Sunday in Advent.
——— 18.—Ember Day.
——— 20.—Ember Day.
——— 21.—Ember Day.—St. Thomas.
——— 22.—4th Sunday in Advent.
——— 25.—Christmas.
——— 26.—St. Stephen.
——— 27.—St. John Evangelist.
——— 28.—Holy Innocents.
——— 29.—1st Sunday after Christmas.
January 1.—Circumcision.
——— 5.—2d Sunday after Christmas.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of *twenty-two dollars*, from the Rev. John M. Forbes, Rector of St. George's Church, Flushing, L. I., being the amount of a collection made in that church on Thanksgiving Day, December 5, 1833.

JAMES SWORDS, *Agent, &c.*

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of the following sums toward erecting the Church of the Epiphany in Stanton-street—

By the Committee of St. Paul's Church:—

From Mr. J. D. Wolfe,	$50 00	
" " T. S. Townsend,	20 00	
" " McLeod,	15 00	
" Dr. A. Wright,	15 00	
" Mr. F. W. Rhinelander,	20 00	
" Mrs. Rhinelander,	20 00	
" " M. Okill,	10 00	
" " Stuart,	5 00	
" Miss Robert,	5 00	
" Mr. E. Wenman,	5 00	
" " S. D. Rogers,	5 00	
Cash,	10 00	
	180	
" Mr. Isaac Jones,	25	
" " Christopher Wolfe,	20	
" Professor N. F. Moore,	10	
" Professor J. Renwick,	2	
		$237 00

L. PHILLIPS, *Treasurer*,
No. 54 Wall-street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz.

1833.		
Nov. 23.	A donation from Mrs. L. Curle, of Virginia, by Mr. John Moore,	$2 50
29.	The Institution fee of the "Female Tract Society," New-London, Conn., by Miss J. O. Frink,	2 00
Dec. 6.	From the "Female Tract Society" of St. Paul's Church, Troy, by Miss H. Butler,	12 50
	From 3 new, and 10 old Subscribers,	13 00
		$30 00

THOMAS BROWNING, *Treasurer*,
At the Press Buildings, 46 Lumber street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 12th, from the following persons, viz:—

Postmaster, Salem, Mass.—Postmaster, Williamsborough, N. C.—Thomas Chapman, *with remit*—Benjamin H. Purdy—Rev. C. E. Gadsden—Postmaster, Essex—Rev. J. S. Robertson, Smyrna, *Greece*, under date of 18th Sept.—Marshall, Brown & Co.—Rev. Robert B. Croes—Thomas W. Dorr—George, Latimer & Co.—Lewis Campbell—Postmaster, York, U. C.—Postmaster, Hartford—Postmaster, ———.

Received by the General Protestant Episcopal Sunday School Union.

A. C. Helmuth, Moyamensing, *with remit*—George, Latimer & Co., Philadelphia—Chauncey Morse, Canandaigua—Wm. Stanley, Philadelphia—Rev. P. A. Proal, Schenectady—Ebenezer Platt, Troy.

PRIVATE TUITION.

A CLERGYMAN of the Protestant Episcopal Church, residing in the State of New-Jersey, and in a delightful and healthy situation on the Delaware, to which there is a daily communication, in six hours from New-York, and in two from Philadelphia, both by rail-road and steam-boats, proposes to receive into his family six young gentlemen, not under eight years of age, to prepare them for College, or to complete their education by a thorough course of classical and English studies.

For the address, or further particulars and references, apply at this office.

TERMS.

FOR Board, Lodging, Washing, Mending, and Tuition, $250 per annum, payable half-yearly. French and Spanish are extra charges, at $6 per quarter. Each Scholar is to provide his own bedstead and bedding, with six towels and a silver fork and spoon, which will be returned on the Scholar leaving. There will only be one vacation in the year, viz. from 1st August to the second Monday in September. No Scholar will be received for a shorter period than six months. The Tuition Bills to be paid at the end of each half-year.

References—Right Rev. Bishop White, Rev. Dr. Abercrombie, William Meredith, Esq., Philadelphia; Right Rev. Bishop Doane, New-Jersey; Right Rev. Bishop Onderdonk, Rev. Dr. Wainwright, Rev. Dr. Berrian, New-York.

ENGLISH AND CLASSICAL INSTRUCTION.

THE Rev. Robert W. Harris proposes to receive into his family a select number of pupils, of whose English and Classical education, preparatory to their admission into College, he will take the charge. Parents, who may be disposed to intrust their children to his care, are assured, that every attention will be paid, as well to their religious instruction and moral deportment, as to their advancement in human learning. His situation in the vicinity of Whiteplains, Westchester county, is remarkably healthy, and distant twenty-four miles from the city, with which there is a daily communication by a line of stages.

Terms.—$200 per annum, inclusive of every expense of board and tuition, and payable quarterly in advance. Each pupil to be furnished with cot, bedding, &c., as at other schools.

Any additional information, if desired, may be obtained on application by letter to Mr. H., or by inquiry of Swords, Stanford & Co., No. 152 Broadway.

References.—Rt. Rev. B. T. Onderdonk, D. D., Rev. J. M. Wainwright, D. D., Rev. William Berrian, D. D., Rev. William Creighton, D. D., Professor N. F. Moore, LL. D., Professor J. McVickar, D. D.

Nov. 23, 1833. 40—6w

MISSIONS.

Historical Sketches of the Missions of the United Brethren for Propagating the Gospel among the Heathen, from their commencement to the year 1817. By the Rev. John Holmes, &c. Parts XI. and XII. of the Christian Library.

This is indeed an instructive and interesting work. Its object, as the title implies, is not to delineate the characters of individual missionaries, but to give in detail an account of the enterprises of a Missionary Church. Of these, respectively, it gives brief but satisfactory accounts, interspersed with occasional notices of eminent laborers.

The author gives, in the course of his narrative, thrilling accounts of the dangers encountered, the labors and hardships endured, the zeal and patience manifested, and the unreserved devotion to their work constantly exhibited by the missionaries. Viewed in this light, the Historical Sketches recommend themselves to the Christian, as well calculated to rouse his slumbering energies to action, and to warn him to "be up and doing while it is called to-day, knowing that the night cometh when no man can work." As an account of the manners, morals, and employments of the inhabitants of the countries which were the scenes of missionary labor, they are highly valuable to all.

I. B. K.

Toward the close of the same year the mission was deprived of one of the most intelligent and useful native assistants, who for more than fifty years had walked worthily of his calling by the Gospel, namely, the negro Cornelius, who entered into rest in the year 1801. This man was, in many respects, distinguished among his countrymen, which will render the following brief sketch of his life interesting.

About fifty years ago he became concerned for the salvation of his soul, and felt a strong impulse to attend the preaching of our missionaries, and their private instructions. However, he could not at once forsake his heathenish customs. It happened once that he attended a merry-making of his countrymen. Even into this house of riot the good Shepherd followed this poor straying sheep. The late brother Frederic Martin passing by, and being made attentive to the uproar, looked in at the door and immediately espied his scholar Cornelius. He beckoned him to come out; and in a friendly, but serious and emphatic address, represented to him that it was not becoming for one who had declared that he would give his heart to our Saviour, to attend such meetings as these. "Here," said the missionary, "the devil has his work, and you have assured me that you will not be his slave. But now I discover that your heart is still in his power, for you love the vanities of the world and the company of the children of disobedience, in whom he rules. It would therefore, be better that you left off coming to our meetings and to the school." This offended him greatly, and he thought, "What is that to the white man, and what do I care for him." However, his amusement was spoiled for that time; he went home much displeased, and resolved never more to visit the missionaries or attend their meetings. But his heart was not at rest, and his convictions grew so strong that he could not sleep at night. The address of the missionary sounded continually in his ears, and made so strong an impression upon him that he altered his mind and visited him. Being received, not as he feared, with displeasure, but with great cordiality, he was exceedingly affected, and with tears described the distress of his mind during the preceding days.

In 1749 he was baptized, and ever since remained faithful to the grace conferred on him. He had a humbling and growing sense of the depravity of his heart, but he also made daily progress in the knowledge and grace of his Lord and Saviour Jesus Christ.

God had blessed him with a good natural understanding. He had learned the business of a mason well, and had the appointment of master-mason to the royal buildings, in which employment he was esteemed by all who knew him, as a clever, upright, and disinterested man. He laid the foundation of each of the six chapels belonging to our mission in these islands. He was able to write and speak the Creole, Dutch, Danish, German, and English languages, which gave him a great advantage above the other negroes. Till 1767, he was a slave in the royal plantation, which afterward belonged to Count Schimmelman. He first purchased the freedom of his wife, and then labored hard to gain his own liberty, which, after much entreaty and the payment of a considerable ransom, he effected. God blessed him and the work of his hands in such a manner, that he could also by degrees purchase the emancipation of his six children.

In 1754 he was appointed assistant in the mission. After his emancipation he greatly exerted himself in the service of the Lord, especially among the people of his own color; and spent whole days, and often whole nights, in visiting them on the different plantations. He possessed a peculiar talent for expressing his ideas with great clearness, which rendered his discourses pleasing and edifying as well to white people as to negroes. Yet he was by no means elated by the talents he possessed. His character was that of an humble servant of Christ, who thought too meanly of himself to treat others with contempt. To distribute unto the indigent and assist the feeble was the delight of his heart, and they always found in him a generous and sympathizing friend and faithful adviser.

While thus zealously exerting himself in promoting the salvation of his countrymen, he did not neglect the concerns of his family. We have already seen how sedulously he cared for their temporal prosperity, in working hard to purchase their freedom. But he was more solicitous for the welfare of their souls. God blessed his instructions, and he had the joy of seeing his whole family share in the salvation of the Lord. Being found faithful, they were employed as assistants in the mission.

The infirmities of old age increasing upon him, he ardently longed to depart and be with Christ. A constant cough and pain in his side checked his great activity, caused occasional dejection of mind, and seemed at times to shake his faith and fortitude. He now and then complained of a declension of his love to the Lord Jesus; and once, while meditating on that text, "I have somewhat against thee because thou hast left thy first love," he exclaimed: "Ah! I too have left my first love!" A few days before his end, being visited by one of the missionaries, he said, "I ought to have done more, and loved and served my Saviour better. Yet I firmly trust that he will receive me in mercy, for I come to him as a poor sinner, having nothing to plead but his grace and righteousness through his blood." His children and several of his grandchildren having assembled round his bed, he addressed them in the following very solemn and impressive manner:

"I rejoice exceedingly, my dearly beloved children, to see you once more together before my departure, for I believe that my Lord and Saviour will soon come and take your father home to himself. You know, dear children, what my chief concern has been respecting you, as long as I was with you; how frequently I have exhorted you not to neglect the day of grace, but to surrender yourselves with soul and body to your Redeemer, and to follow him faithfully. Sometimes I have dealt strictly with you, in matters which I believed would bring harm to your souls, and grieve the Spirit of God, and I have exerted my parental authority to prevent mischief: but it was all done out of love to you. However, it may have happened, that I have sometimes been too severe. If this has been the case, I beg you, my dear children, to forgive me; O forgive your poor dying father!"

Here he was obliged to stop, most of the children weeping and sobbing aloud. At last one of his daughters recovered herself, and said, "We, dear father, *we* alone have cause to ask forgiveness, for we have often made your life heavy, and have been disobedient children." The rest joined in the same confession. The father then continued: "Well, my dear children, if all of you have forgiven me, then attend to my last wish and dying request. Love one another! Do not suffer any quarrels and disputes to arise among you after my decease. No my children," raising his voice, "love one another cordially: let each strive to show proofs of love to his brother or sister, nor suffer yourselves to be tempted by any thing to become proud; for by that you may even miss of your soul's salvation, but pray our Saviour to grant you lowly minds and humble hearts. If you follow this advice of your father, my joy will be complete, when I shall once see you all again in eternal bliss, and be able to say to our Saviour, 'Here, Lord, is thy poor, unworthy Cornelius and the children whom thou hast given me.' I am sure our Saviour will not forsake you; but I beseech you, do not forsake *him*." He fell gently asleep in Jesus on the 29th of November, being, according to his own account, eighty-four years of age.

Having thus regained the confidence of the Indians, brother Rauch was unremitting in his labors for their good, and had the joy to observe, that many were powerfully impressed by his discourse of the love of Jesus to sinners. But, in no instance did the word reach the conscience with greater power, or more strikingly display its saving efficacy, than in the case of Tschoop. Before his conversion, he was distinguished by every act of outrage and sin, and had even crippled himself by his debaucheries; but now the lion was tamed, and the slave of sin and Satan became a child of God and a preacher of righteousness. The account he once gave of his conversion, will best elucidate the change wrought in him. "Brethren," said he, "I have been a Heathen, and have grown old among them; therefore I know how Heathens think. Once a preacher came, and began to explain to us, that there was a God. We answered, 'Dost thou think us so ignorant as not to know that? Return to the place from whence thou camest.' Then again, another preacher came and said, 'You must not steal, nor lie, nor get drunk,' &c. We answered, 'Thou fool, dost thou think us ignorant of this? Learn first thyself, and then teach the people to whom thou belongest, to leave off these things; for who steal, lie, or are more drunken than thine own people?' And thus we dismissed him. After some time, brother Rauch came into my hut, sat down, and spoke nearly as follows: 'I am come to you in the name of the Lord of heaven and of earth. He sends to let you know, that he will make you happy, and deliver you from the misery in which you lie at present. For this end he became a man, gave his life a ransom and shed his blood for sinners,' &c. When he had finished his discourse, he lay down, fatigued with his journey, and fell into a sound sleep. I thought, what kind of a man is this? There he lies asleep; I might kill him and throw him into the wood, and who would regard it? But this gives him no concern. However, I could not forget his words; they constantly recurred to my mind. Even when asleep, I dreamt of the blood Christ shed for us. I found this to be widely different from any thing I had heard before; and I interpreted Rauch's words to the other Indians. Thus, through the grace of God, an awakening commenced among us. I say, therefore, brethren, preach Christ our Saviour and his sufferings and death, if you would wish your words to gain entrance among the Heathen."[*]

---

[*] *Loskiel*, Part II. p. 14. By comparing this relation with that of the conversion of the first Greenlanders, the resemblance will be found truly striking.

MISCELLANY.

From the Episcopal Recorder.

MISSIONARY CONTRIBUTIONS.

Having received a circular recently addressed by the Executive Committee of "the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States," to her clerical and lay members—the object of which was to make known the urgent necessities of the Society with a view to their supply; the writer may be permitted to make a suggestion connected with the subject, which has guided his own practice.

It is a maxim of undoubted truth as well as universal acceptation, that every thing to be done well, must be done in its season. Now Missionary contribution should have its *season*, as well as every thing else. Extraordinary effort may accomplish much at the time, and extraordinary effort too has its season—but its inevitable consequence is re-action and relaxation. Let then a certain time be specified, which being universally known, will cause the energies of the Church to be exhibited in a manner at once vigorous, harmonious and methodical.

Suppose then that the festival of *Christmas* were the designated time, when the members of the Church were expected to bring, like the Eastern sages, their offering to their infant Saviour. Let the subject be prominently (surely it would be appropriately) introduced into the morning service—or let it be the object of another devoted especially to the subject—and let a collection be made expressly for the General Missionary Society as "A Christmas Offering" to Him who, as at that time, "was made in the likeness of man." If such a measure were adopted *universally*, and *from year to year*, it would tend materially to fill up the Lord's treasury: and being entirely independent and distinct from the other and ordinary modes of missionary contribution, would be the means of giving an additional impulse to the operations of the Society. It is certainly high time, judging from the representations of the circular, that something should be done promptly and vigorously. The measure recommended by the Executive Committee appears to be at once imperative and judicious; and the object and wish of the writer is to have that which is now recommended for mere *temporary adoption*, a matter of *perpetual custom*.

A brief calculation will show the result. There are probably at the present moment about 700 congregations belonging to the Church, within the limits of the United States. If then collections were made in all averaging only $5 each, the annual income to the Missionary Society, independent of every other source, would amount to $3500. Or if collections were made only in *half* the number of our parishes—and the average amount of each be but $10—which certainly would not be an unreasonable estimate—the result would be the same. The annual "Christmas Offering" of the Church would be three thousand five hundred dollars.

As the most effectual and least burdensome mode of *ordinary* contribution toward missionary objects, the principle recommended by St. Paul, 1 Cor. xvi. 2, deserves the most decided preference. "Upon the *first* day of the week let *every one* lay by him in store as God hath prospered him." This was the basis of the plan which, as your readers will doubtless remember, was laid before the Convention of New-Jersey for their adoption, by the Bishop of that Diocese, and the experiment then, if experiment it be, cannot certainly fail of success. There are (a small error is not material) about 31,000 *communicants*—members of the Episcopal Church. Suppose then, every one (I have reference now *only to communicants*, and many others undoubtedly would unite with them) should have "ability to lay by him in store" two cents per week:—at the end of the year the coffers of the Church would contain from this source simply—*thirty-two thousand two hundred and forty dollars*.

Here then is a source of revenue, derived from our own communicants, amply sufficient to meet every demand that may be made upon her. Is it not then worthy of serious thought? H.

MINISTERS FOR NEW-ENGLAND.

A writer in the N. H. Observer has begun to discuss the necessity and means of securing a "supply of ministers for New-Hampshire." He says,—

I think it worthy of long, serious and prayerful consideration, whether *every* young man whom we educate for the ministry ought not to stay at home, until home wants are supplied. My heart is as easily pierced as any man's by the cries for help from the West and from the Heathen world. But my opinion still is, that these cries should not be heeded to the desertion and consequent desolation of our own State. This opinion may be adverse to the theory, as it is to the practice of some wise and good men. Some settled ministers think it their duty to leave spheres of usefulness in New-England and remove to the West. Others, that they ought to forsake their charges in their own land for foreign missions: and a very large proportion of our young men, on the completion of their education, think it their duty to take one or the other of those directions. They *may possibly* have the best reasons for so doing. They certainly have, if there is a superabundant supply of ministers at home; or if, apostle-like, they will send some of their number back and ordain elders in all the churches they leave destitute, there will be less objection to their course.

But can that course of warfare be well advised, which puts at obvious hazard conquests already gained, for new ones of no greater value? Is it judicious to let the patrimonial estate lie waste, on the possible chance of no more than equal speculation elsewhere; or merely for the satisfaction of returning, ere long, to uproot its thorns and briars, and repair its buildings and enclosures?

But it may be supposed that the evils implied in these interrogations are merely chimerical—have not, and never will have, a real existence. Can any one however suppose this, who has looked at the facts of the case? Not only are there many towns in this State in which there is no competent ministry—some in which there is no church of any denomination, and more than twenty feeble churches of our denomination destitute of ministers: but some wealthy and numerous churches which are waiting, and have for a long time waited in vain, to obtain some one to break unto them the bread of life. All experience proves that churches without pastors will run down. The discouragement and lifelessness of the members will in part effect this. The efforts of sectarians will do more. And the insidious influence of universalism and infidelity among the youth will complete it.

The retaining of ministers at home, he contends, is the most speedy and certain way to supply the wants of the South and West, and of the Heathen. Destitute, decaying churches, furnish neither missionaries, nor funds to support them. Our own churches must be kept alive by suitable ministerial labor, or the fountains will be dried up, and the stream will cease to flow.

He then gives his views on the "Home supply." He says,—

It has doubtless been right to send forth pioneers to the West, and to Asia and Africa, and the islands of the sea. It may now be a duty to keep the number of those who have gone, good, and even to increase them. It certainly is, if it can be done without detriment to the home cause. And may not such a disposition be made of home laborers, as to secure a competent supply, and yet leave a considerable number of young brethren to go to other fields? We have in this State, if I mistake not, more than seventy feeble churches, *i. e.* churches receiving or needing charitable aid in support of the Gospel. In many instances, several of these are located in towns contiguous to each other, so that a pastor, centrally located, could take charge of two or three of them, and yet have the most remote of his flock within about an hour's ride. I have now in my mind several instances in which this might be done.

We know it "might be done." It is done in several places in this State. We know that in this way, two congregations may sometimes support a minister *without* aid, when, separately, neither of them would be able to do it *with* the help of such an appropriation as our Domestic Missionary Society is in the habit of making. And from our own experience and observation, we are persuaded that it is generally better for two such congregations to unite and support a minister without assistance, than for each of them to be helped to support one. They will feel and put forth more energy, and with more hope, and therefore with more success. But to this there are many exceptions,—enough to justify much greater efforts than our Domestic Missionary Society is making.

This will diminish the number of ministers necessary for the "home supply." But still, a further supply will be wanted. To meet this demand, let those whose duty it is—and he believes there are many—be sought out, and encouraged to go through the usual course preparatory to the ministry. But he would not rely on these alone. "1. Because they are probably not sufficiently numerous to answer the demand for laborers. 2. Because the present wants of the churches are too urgent to admit of nine or ten years' delay. 3. Because there is another class, who, with from one to four years of well-directed study, will make very acceptable and useful preachers." He adds,

I am aware, that this last remark will expose me to the charge of heresy, on the subject of ministerial qualifications. But I have heard and read and pondered arguments against this course, for years, and am satisfied that many of the theories advanced against it are false in fact, that the fears entertained by its opponents are groundless, and that the present and future good of the cause of Christ demands its immediate adoption. An indiscriminate rush of the laymen in our churches into the ministry is of course to be deprecated. And so would the entrance of any one of them into it whose lips would not keep knowledge, and who would be incapable of bringing forth things new and old from the treasuries of God's word, for the edification of his people. And does any one think that there are not many lawyers, physicians, mechanics and farmers in our churches, who, with the course of study proposed, might do this; it is believed, his opinions are formed without a sufficient knowledge of the facts.

We have many men whose age and circumstances, were it otherwise desirable, would render the regular course of study impracticable, but who have already added to humble and ardent piety, a considerable knowledge of their Bibles, of theology, and of books. This is doubtless true even of many farmers and mechanics: and what is not true of many ministers but recently from our theological schools, they have a personal knowledge of revivals of religion and the best methods of conducting them, and of the most judicious and successful methods of carrying into execution schemes of philanthropy and Christian benevolence. From actual intercourse with men, they know their prejudices and prepossessions, and the most successful means of enlightening their understandings and controlling their hearts. In a word, they are men of practical wisdom—of sound common sense.

Now give these men a short and systematic course of study under the direction of wisdom, piety, and age, and who does not wish to see them breaking the bread of life to our feeble churches, and blowing loud and long the gospel-trump in our destitute regions? Whatever may be the opinion of those friends of Zion who are looking on our desolations from the seclusion of the study, I am persuaded that the day is not far distant when our ministers, in active service, will fix on this plan of supply. We have looked, and for aught I see, must still look in vain, to our colleges and theological seminaries for the number of men needed. The crisis has arrived when the men must be had. And if they can be had in no other way, the day in which they shall be brought forward, on the plan here proposed, in sufficient numbers, will be one of rejoicing among saints in our destitute regions, and I doubt not among angels in heaven.

This is all right, if he will find a way to exclude from the ministry all but such as he describes. That there are many such men in our churches, who ought to go into the ministry, we have no doubt; and we believe, on the whole, that an effort must be made to call them into the ministry. But there are many, who can talk very well, who might preach very good sermons even on two or three or half-a-dozen subjects, who, if in the ministry, would be out of matter in a few weeks, and would soon tire out an audience by preaching the same things over and over again. And many can talk to the edification of their neighbors, who have learned, by years of acquaintance, to respect them as men of sound judgment, integrity and piety, and who are accustomed to all their peculiarities, who would not be acceptable or profitable among strangers. Yet such persons would often be urged into the ministry, and it would sometimes be difficult to reject them.

The editor of the Observer does not endorse the doctrine of his correspondent, but is glad to have these questions discussed. We lay the matter before our readers *for them to think of*. The remarks are as applicable to Vermont as to New-Hampshire, and the subject is one which we must study more than we have done.—*Vt. Chron.*

From the Episcopal Recorder.

Mr. Editor,—The writer of this has been for several years past engaged in the business of Sunday School instruction, and being anxious for the moral and religious improvement of the young, he is willing to offer a premium of twenty dollars for an Essay of not less than 12 pages, 12mo, the object of which shall be to bring prominently before parents and guardians the nature of the obligations resting upon them to train up their children "in the nurture and admonition of the Lord."

The author must have specially in view the distinctive principles of the Protestant Episcopal Church, and the advantages to be derived from the assistance afforded (in the accomplishment of the afore-mentioned object) by the Sunday Schools as conducted under the direction of that Church.

The practice is too general for those, particularly among the poorer classes, who have the care of children, when solicited to send them to the Sunday School, to attach more importance to the number of presents than the amount of good to be obtained from it, and in consequence of this a large number of children are kept back from the benefits of Sunday School instruction.

If by any means conduct so prejudicial to the interests of children can be so changed as to induce a compliance with the positive injunctions of Scripture on the ground of duty, they ought of course to be put in requisition.

Under the impression that something may be effected by the publication and wide distribution of a work such as is mentioned above, the present writer will deposit with Mr. George Hawkins, Treasurer of the Diocesan S. S. Society of Pennsylvania, the sum of twenty dollars, to be paid to the author of the essay which shall be considered *best* by the following clergymen, who have consented to act as judges:—Right Rev. Henry U. Onderdonk, D. D., Assistant-Bishop of this Diocese, Rev. James Montgomery, D. D., Rev. Wm. H. De Lancey, D. D., and Rev. John W. James.

The manuscripts must all be left (and if from a distance, free of postage) with Bishop Onderdonk, Arch-street, next door below the corner of Juniper-street, on or before the fifteenth day of February, 1834.

A Superintendent of a Sunday School.

FAMILY PRAYER.

When we consider that the duties of parents and heads of families are insisted upon in Scripture, as well as those of ministers, it will be profitable to inquire whether the due observance of the former has kept pace with that of the latter. I intend, however, on the present occasion, chiefly to direct the attention of heads of families to the important duties which they are called upon in Scripture to fulfil. In the xviiith chapter of Genesis, the Lord, after foretelling that Abraham should become a mighty nation, and all the nations of the earth be blessed in him, adds the reason, in the 19th verse, why he should be so peculiarly favoured: "For I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment."

I do not doubt the frequency of family prayer in this country; but how few heads of families among the laity are there who regard themselves in the responsible light of priests to their own households! without doubt, every master of a family will have to give an account to God for the active interest he has taken in the spiritual welfare of his household; and certainly family prayer should form a part of the means which we should use for obtaining a blessing upon it. Which of us can read such a passage as the following, and not think deeply of our responsibility? "Pour out thy fury upon the heathen, that know thee not, and upon the families that call not on thy name." But is family prayer, although accompanied with an exposition of Scripture, all that is required of a master of a family! May he lose sight of training up his household in the fear of God, between the time of collecting his family around him at morning, until the return of a similar blessed sight at evening! Must he not exhort, rebuke, instruct, and admonish, whenever occasion requires or an opportunity offers, throughout the day? Must he not speak to his children, and talk to them, as well when sitting in the house or walking by the way, as at the stated times of family worship, when lying down and rising up? (See Deut. vi. 7.)

Striking instances of the regret occasioned by neglected opportunities of speaking to relatives on these important subjects are to be met with in the case of Eli. See the second and third chapters of the first book of Samuel; and also the sixteenth chapter of St. Luke, verses 27 and 28: "Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house, *for I have five brethren*; that he may testify unto them, lest they also come into this place of torment."

If the duties of heads of families be such as I have adverted to, it may be profitable to inquire how they are generally performed in our own country. Do masters, for the most part, command their households after them, in such a way as that they may be accounted followers of faithful Abraham? But if, on the other hand, they are (too generally speaking) lamentably deficient in this respect, will it not account for the want of greater success attendant upon ministerial labors in this country? Had the fallow ground been more generally broken up by the heads of households, ministers would have had fewer stony ground and way-side hearers, and the word preached would have been more profitable to them. Whence, then, has arisen this dereliction of duty on the part of heads of households? Have ministers insisted upon the importance of the fulfilment of it as frequently as they should have done, not only from the pulpit and in suitable printed addresses to their parishioners, but also from house to house, in season and out of season? I am constrained to say, that I fear they have not; and I would remark, not with a view of finding fault, but of pointing out a defect in the generality of Sunday School sermons, that few which it has fallen to my lot to hear have contained a particular address to parents and heads of families on this important subject. Should the primitive practice of training up households in the way that they should go, be happily revived in our days, then we may expect greater fruits from ministerial labors; then may we be assured that the God of Abraham will be our God, and that he will bless, not our families only, but our nation also, with his choicest blessing. H.

Christian Observer. *S. S. Journal.*

From the Daily Troy Press.

Sir,—At such a time as this, when such great efforts are continually making to promote the cause of temperance, the following piece in furtherance of that object, may perhaps be deemed worthy of insertion in your paper, and by giving it a place, you will oblige,

Sir, yours respectfully,

G. B. G.

DR. DODD'S SHORT SERMON ON DRUNKENNESS.

Some students of Cambridge University, England, being out on an excursion, observed Dr. Dodd at a distance. One of them remarked, "Here is Father Dodd coming; we will ask him to preach us a sermon." On meeting, they complimented each other, and then addressing the Doctor, they said: "We hear, Sir, that you have been preaching against drunkenness;" he replied that he had. Upon which they told him that they had a favor to ask, which *must* be granted, viz. to preach them a sermon from a text they should name. He said, "Appoint me time and place, and I will do it." "The time," said they, "is the time present, and the place that hollow tree," pointing to one near them; at the same time intimating that resistance would be vain. Finding opposition useless, he went into the tree, and asking for his text, they told him it was "*Malt*," from which he addressed them as follows:

"Beloved, let me crave your attention: I am a little man—come at short notice, to preach a short sermon, from a small subject, to a thin congregation, and in an unworthy pulpit. My text is 'Malt,' which I cannot divide into syllables; therefore take the letters, which I find to be four, M. A. L. T. My beloved,

M. is Moral.
A. is Allegorical.
L. is Literal.
T. is Theological.

I. The moral is set forth to teach you drunkards good manners; therefore, M. my masters, A. all of you, L. listen, T. to my text.

II. The allegorical is when one thing is spoken and another is meant. The thing spoken of is Malt—the thing meant is the juice of Malt; which you make M. your meat, A. your apparel, L. your liberty, T. your trust.

III. The literal is according to the letter—M. much, A. ale, L. little, T. thirst.

IV. I shall now consider the theological part of my text in two points of view, viz. the effects that drunkenness works in this world, and in the world to come.

1st. The effects that drunkenness works in this world, are: M. murder, A. adultery, L. looseness of life, T. treason; therefore, M. my masters, A. all of you, L. leave off, T. tippling.

2d. The effects that drunkenness works in the world to come, are: M. misery, A. anguish, L. lamentation, T. torment; therefore, M. my masters, A. all of you, L. look for, T. torment.

Lastly. By way of caution:

A drunkard is the annoyance of modesty, the spoil of civility, the destroyer of reason, the brewer's agent, the ale-wife's benefactor, his wife's sorrow, his children's trouble, his own shame, his neighbors' scoff, a walking swill-tub, the picture of a beast, and the monster of a man."

Publications for sale at the Depository of
THE NEW-YORK
PROTESTANT EPISCOPAL PRESS.

PARISH LIBRARY, VOLUME XIII.

Just published, by the Protestant Episcopal Press—Lives, Characters, and An Address to Posterity, by Gilbert Burnet, D. D., Lord Bishop of Sarum: with the two Prefaces to the Dublin edition. Edited, with an Introduction and Notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert and Aghadoe.—First American edition.—Forming 13th Volume of the *Parish Library*.

In press, and will shortly be published, the Fourth and Sixth Volumes of Standard Works.

Also, Bright Beams of Light from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year.

THE WHOLE COUNSEL OF GOD.

For sale at the Protestant Episcopal Press, 46 Lumber-st. price 13 cents,—The Whole Counsel of God; a Sermon preached in Christ Church, Hartford, on Sunday, July 7th, 1833, at an Ordination by the Rt. Rev. T. C. Brownell, D. D., LL. D., Bishop of the Diocese of Connecticut, when Samuel Starr, Caleb S. Ives, Oliver Hopson, Isaac Smith and John D. Smith, were by him admitted to the Order of Deacons. By the Rt. Rev. George Washington Doane, A. M., Bishop of the Diocese of New-Jersey. Printed by Request.

THE CHURCHMAN'S ALMANAC.

The N. Y. Protestant Episcopal Press have published, "The Churchman's Almanac for the year of our Lord 1834; being the second after leap-year, the 58-59th of American Independence, and 49th since the organization of the Protestant Episcopal Church in the United States of America: containing, beside the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistical tables of the present state of the Church and her Institutions."

Price:—6¼ cents *single*—50 cents *per doz.*—4 dollars *per* 100.

B. Curtis Brown, *Print.*